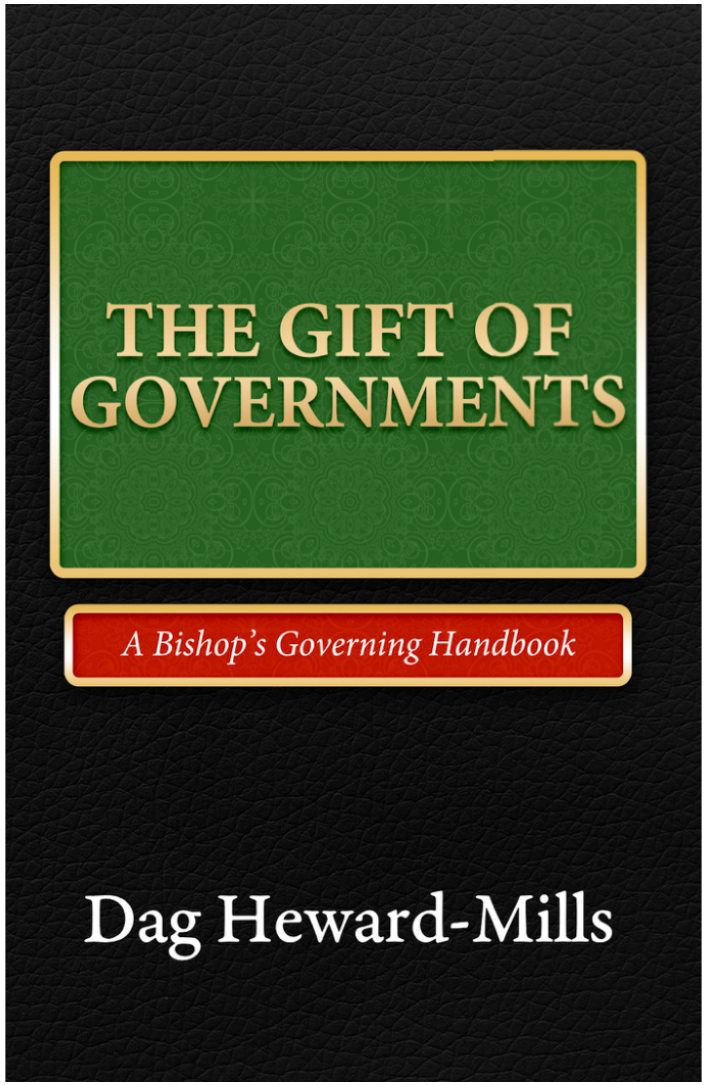
THE GIFT OF GOVERNMENTS
A Bishop's Governing Handbook
Dag Heward-Mills

# The Gift

# of

# Governments

*A Bishop's Governing Handbook*


# Dag Heward-Mills



**Parchment House**

Unless otherwise stated, all Scripture quotations are taken from the
King James Version of the Bible

**The Gift of Governments**
***a bishop's governing handbook***
***nomos entole***
**2nd Edition**

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# PREAMBLE

*The Gift of Governments* is written to guide bishops and pastors, their activities, their various councils, their various relationships and the activities of the general government of the church. It may serve as a guideline and an advisory document for bishops, pastors and the leadership of a church in general. This book exists that bishops and all leaders may be endued with wisdom for practical leadership and management of the church.

The laws, rules, regulations, stipulations and clauses outlined in this book are a collection of guidelines on the approach which a church may adopt in leading and managing its people, resources and in implementing its biblical doctrines to accomplish the vision of the church.

The author of this book intends that the book be used only as a form of advice, guidance, counsel, spiritual instruction and inputs of wisdom. All sections of this book offer non-binding counsel and advice on how a church may be administered. No section of this book should be deemed to be offering legal advice or counsel of any sort on church government.

The author expects that a church will be legally bound to the laws of the country in which it operates and that it will operate according to the laws regarding the type of legal entity it is registered as.

# SECTION 1: CHURCH GOVERNMENT

# CHAPTER 1
# The Gift of Governments

**And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, GOVERNMENTS, diversities of tongues.**

**1 Corinthians 12:28**

Every spiritual leader must know and understand that "governments" is one of the spiritual gifts and endowments that he can receive from God. Notice the phrase, "God hath set some in the church." God has set certain things into the church and one of them is "governments".

If you have discerning eyes, you will see that some ministers operate in the gift of governments whilst others are completely bereft of the grace of governing. You must desire the gift of governments if you seek to build a strong, stable and lasting church.

Jesus sent us into this world to bear fruit and He expects our fruits to abide. If the church you are building cannot last through two generations, your generation and the next, then you probably lack the gift of governments. If your church will dissolve and disintegrate after you have passed away, then you do not have the grace of government. Apostle Paul had the grace of "governments" and desired that his teachings would survive at least four generations.

**And the things that THOU hast heard of Me among many witnesses, the same commit thou to FAITHFUL MEN, who shall be able to teach OTHERS also.**

**2 Timothy 2:2**

This scripture shows that Paul taught Timothy who was to influence faithful men who would teach others. That is exactly four generations; Paul, Timothy, faithful men and others!

If your ministry only lasts through the prime of your life, then you have not walked in the gift of good "governments". You must remember that your life is short and in addition, the nice flourishing, blooming, exciting and fruitful part of your life is even shorter. The voice of God is crying that all flesh is grass (Isaiah 40:6). This same voice is crying that the goodliness of this grass is shorter still. It is like the flower of the field. The lifespan of the flower is much shorter than the lifespan of the grass.

**The voice said, Cry. And he said, what shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field:**

**Isaiah 40:6**

Your ministry is going to be short-lived. The beautiful blooming flourishing part of your ministry is going to be even shorter. The government of God will ensure that you fulfil the words of Jesus when He said that I have ordained you that go forth and bear fruit and that your fruit may abide.

Look around you and you will see many nations that have failed. Why did they fail? Because they mocked at the importance of government! How long will you love simplicity?

To run a church or a denomination is not a simple venture. As long as you mock at the importance of the three aspects of governing your church, you will see calamity after calamity. A good government involves having a good administration. But having a good administration is not enough to have a good government. A good administration is a good basis and foundation for a government. However, you need to have in place the four important aspects of government for your church.

Do not consider the idea of church government too complicated. You must learn about the complexities of government and implement them. "How long, ye simple ones, will ye love simplicity? And the scorners delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh;" (Proverbs 1:22-26).

The three arms of government are effectively destroyed where strong family relationships dominate the culture. In Africa for example, strong family relationships are important in every aspect of life. In such places, if people come from the same family, tribe, town, city or region or school, it is most important to favour the person and help him. Where strong relationships prevail, the three main arms of government are threatened and weakened.

For instance, strong decisions will not be taken because a leader's brother's business will be affected negatively. Secondly, the rules cannot be applied because they would go against the leader's nephew. Thirdly, fair and equitable distribution of funds will not be administered to a neglected region because they are not part of the leader's favourite tribe or clan. As you can see, three of the arms of government are effectively neutralized because of strong relations that exist in the culture.

In spite of these realities, every spiritual leader must fight to have a good church government. He must ensure that none of these cultural things prevent you from developing and establishing a strong government.

## The Four ASPECTS of Government

### 1. The Decision-Taking Arm of Government

> **And these also stagger from wine and reel from beer: Priests and prophets stagger from beer and are befuddled with wine; they reel from beer, they stagger when seeing visions, THEY STUMBLE WHEN RENDERING DECISIONS.**
>
> **Isaiah 28:7 (NIV)**

Taking executive decisions and leading by the decisions you take is the most important aspect of a government. Decision taking involves two important qualities: strength and humility. That is the part of the government that is voted for so intensely.

**Strength:** All great leadership is executed by the implementation of good and strong decisions. Errors in the vision and errors in taking decisions of the leadership result in failed organisations. Leadership is decision-taking! Show me your great decision and I will show you how great a leader you are! Every government is judged by the decisions it took whilst it was in power.

I have lived through successive governments in my country and watched the decisions that they have been taken for the four years that they were in power. Indeed, the outcome of the nation is the true reflection of the quality of the decisions that were taken by the most powerful people in the nation.

The strong decisions that are taken by the church leadership will carve out the future of the church. There will be financial decisions! There will be spiritual decisions! There will be decisions about pastors and bishops!

There will be decisions to build and there will be decisions that will make the church grow and spread. The decisions you take define your leadership. Weak men cannot take strong decisions that cause the church to move forward into the greatness God has destined for the church.

**Humility:** Humility is a form of wisdom from God. Few people realise the power of humility to turn things around.

> **And when he came to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.**
>
> **Luke 15:17-20**

Every good decision is likely to have in it a good dose of humility. The prodigal son is remembered for the humility with which he made a turnaround and totally reversed his steps back to his father. Yes, the prodigal son is ridiculed and insulted for his actions that wasted his life away. But it is important to recognize that the prodigal son made this amazing U-turn and took a radical decision that most people would never take.

Pride has enveloped the world. Most decisions that destroy the world are laced with pride. Most decisions that would change your life and make you a good leader and a good government require humility.

There are many countries that are failed states. If the governments were able to take humble decisions, there would be a miraculous turnaround! If their governments were humble, they would just lift up their hands in humility and surrender saying, "We are sorry! We cannot be independent! We cannot manage our own affairs! We cannot manage a currency, we can only destroy it! We cannot build roads! We cannot build railways, we can only destroy them! We cannot make farms; we can only destroy the ones built for us already! We cannot feed ourselves! We cannot raise chickens to feed ourselves! We cannot rear cows to feed ourselves! We cannot connect water to people's houses! We cannot connect electricity to people's houses! We cannot make schools for everyone! We cannot look after the poor villages and towns in our country!"

**2. The Laws and Rules of Government**

> **For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. NONE CALLETH FOR JUSTICE, NOR ANY PLEADETH FOR TRUTH: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity.**

**Isaiah 59:3-4**

The second element in the government of a church is having proper laws and good rules by which the organisation is run. Any system which does not have rules immediately starts to waffle around and go off-direction. Laws, rules and regulations are very important in the governing of a church. In nations which are run by families and friends, and that are mainly based on good friendships, relationships and whom you know, disaster, poverty and confusion are the ultimate outcomes.

I am sure you can think of many countries in the world that are run by leaders who are greatly influenced in what they do, by their families and friends. You will see countries that have all the minerals, oil and human resources but are still unable to prosper or flourish, even after fifty years of self-rule.

In certain nations, being a relative, being a tribesman and being of the same colour is more important than a rule; and because of this, the country is ordered and directed by relationships, rather than by rules.

As I write this book, I can remember a number of people who became very angry and offended with me because I implemented the rules to go against them. They were so offended and turned into angry dissidents. But, as the leader, I have a choice between having such angry dissidents or having a failed church or organisation. It is a choice that every great organisation has to make.

Today, many African nations are progressing towards being declared failed states. They are failing or have failed because relationships, friendships, family and tribes are more significant in the running of affairs than anything else. This means that the family or the relationship will cause important decisions to be fatally flawed time and time again until disaster overwhelms the nation. A failed, impoverished, insecure and embattled state is the product of multiple decisions taken at various levels of government until the nation is destroyed.

**3. Fairness, Equity and Justice of a Government**

> **And JUDGMENT IS TURNED AWAY BACKWARD, AND JUSTICE STANDETH AFAR OFF: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and HE THAT DEPARTETH FROM EVIL MAKETH HIMSELF A PREY: and the LORD saw it, and it displeased him that there was no judgment.**
>
> **Isaiah 59:14-15**

The third important element is fairness, equity and justice. For an organisation to grow and be governed properly, there must be fairness, equity and justice. Isaiah prophesied against those who put aside justice. In many places, if you speak the truth and champion the cause of justice and fairness, you will become a target for those you comment about. This is what Isaiah meant when he said you would make yourself a prey. There is no truth, there is no equity and there is no justice in such places.

Once people perceive over time that resources are not fairly distributed, rebellion grows in their hearts. Human beings who feel they are not being fairly treated will grow in rebellion and disloyalty, no matter what you teach them. If you look at the pattern of outreach, you will notice that pastors reach out and preach in cities that have enough money and finances to sustain them.

Churches are hardly built in poor places. The Great Commission that teaches us to "go into all the world" is not prosecuted fairly and is not implemented widely. This causes people to think that pastors are not really trying to live for the Great Commission but are basically trying to fend for themselves and be happy, successful city dwellers with nice cars and nice houses.

It is important to note how critical judgment and justice are in a government. In the famous prophecy about Jesus Christ's government, judgment and justice were predicted. Indeed, the whole government is ordered, arranged, established and based on judgment and justice. The beautiful words from the prophet Isaiah reveal the importance of fairness, equity, and justice to a good government.

Isaiah prophesied that a child would be born who would bring a good government into the world. A good government administers judgment and justice! Justice and judgment are a key part of a good Christian government.

People who are not treated right become bitter sources of rebellion. "For unto us a child is born, unto us a son is given: and the GOVERNMENT shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his GOVERNMENT and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with JUDGMENT AND WITH JUSTICE from henceforth even for ever. The zeal of the LORD of hosts will perform this" (Isaiah 9:6-7).

**4. Being Spiritual**

> **IF ANY MAN THINK HIMSELF TO BE a prophet, or SPIRITUAL, let him acknowledge that the things that I write unto you are the commandments of the Lord.**
>
> **1 Corinthians 14:37**

As you can see from this scripture, Apostle Paul recognized that some people are spiritual. Obviously, some people are not spiritual. Spirituality is a state in which you are conscious of the spiritual realm and do things that make you spiritually strong. When you are spiritual, you are more influenced by spiritual things than carnal. Man is made up of a spirit, soul and body.

> **And the very God of peace sanctify you wholly; and I pray God your WHOLE SPIRIT AND SOUL AND BODY be preserved blameless unto the coming of our Lord Jesus Christ.**
>
> **1 Thessalonians 5:23**

Any of these three can dominate your life. When your body dominates your activities, you are fleshly and guided by carnal desire and lusts. When your soul dominates your body, you are guided more by thoughts, feelings, logic and common sense. When your spirit dominates your life, you are guided by the born-again inner man.

A spiritual person is also influenced more by the Holy Spirit. A spiritual person is more guided by the word of God. A spiritual person is more aware of spiritual entities and his need to battle through spiritual forces in order to accomplish anything. It is only a spiritual person who will believe in the need to put on a spiritual armour. Spirituality is key in achieving good governance.

A good government is only achieved by a person who walks closely with God. Why is that?

There are two reasons why spirituality is important in running a government:

**a. Evil spirits are governmental spirits.**

**For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.**

**Ephesians 6:12**

Most evil spirits are governmental powers, authorities and evil spirits. Any time you attempt to establish a government, you walk into a realm that satan is an expert in. Evil spirits have been in governments for centuries before you came. Therefore, every human being who attempts to run a government will encounter these governmental spirits that are established on the earth.

Most evil spirits are there to ensure that any government instituted by a man will be controlled and manipulated by them. You will notice that the names of evil spirits mostly have to do with governmental issues.

**Principalities:** Principalities are principals that govern an area. They are rulers or beings of the highest rank in the kingdom of darkness. These evil spirits are deeply involved in the governing of physical locations.

**Powers:** Powers are demonic authorities. The word "authority" immediately reminds you of a governing power. An authority is an evil spirit deeply involved in governmental issues.

**Rulers:** These are also rulers of the dark and evil world. Rulers, obviously, are governing powers.

**Spiritual wickedness:** Spiritual wickedness is another type of evil spirit which are involved in implementing the wickedness we see in the world today. Almost every nation is filled with unbelievably wicked realities.

There is a spiritual government behind every natural government. This principle is clearly seen in the city of Tyrus.

**Son of man, say unto the prince of Tyrus, Thus saith the Lord GOD; Because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the seas; yet THOU ART A MAN, and not God, though thou set thine heart as the heart of God:**

**Ezekiel 28:2**

In Tyrus, there was a government in place. The prince of Tyrus was the one in charge. The prince of Tyrus was a man. The scripture says of the prince of Tyrus that he was an ordinary man; "Thou art a man." The prince of Tyrus was not a spiritual being. The Bible is clear on that. However, in the same city of Tyrus, there was another authority called the king of Tyrus (Ezekiel 28:11-14). This king of Tyrus was obviously higher than the prince of Tyrus. The king of Tyrus was an angel, a spiritual entity. The scripture says of the king of Tyrus, "Thou art the anointed cherub (angel)."

**Moreover the word of the LORD came unto me, saying, Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou hast been in**

**Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created. THOU ART THE ANOINTED CHERUB THAT COVERETH; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.**

**Ezekiel 28:11-14**

As you can see, wicked powers exist to enforce their governing power and to impose their ideas on the world. If you are not spiritual, you will emphasize only on decision-taking, laws, and the implementation of justice. But there is more to governing! Spiritual people can see that there is more to the state of the nation than the decisions of a parliament or a government.

If you look at various nations you will see patterns that can only be explained by a wicked spiritual government. Most secular governments come into power claiming that they will do good and implement good, just and fair policies. Unfortunately, most countries have a lot of injustice and weak governments who fail to take the right decisions.

**b. Good government is a spiritual gift.**

**And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, GOVERNMENTS, diversities of tongues.**

**1 Corinthians 12:28**

The fact that "governments" is part of the gifts of the Spirit reveals that good government is not possible without the anointing of the Holy Spirit. Good government is given and delivered by the power of the Holy Spirit. If you are not spiritual, you will not believe in the guidance of the Holy Spirit, which will lead you to set up a good government. Failure to be spiritually minded will lead to failed governments. That is why secular governments in the world in the most developed nations are still failing to bring peace, happiness, joy, and fulfilment to most of their people.

Just look around you, and you will see nations which have good hospitals, roads, schools and hospitals, falling to perversions, high murder rates, high discontentment levels, insecurity, terrorism, riots and confusion.

Jesus Christ exemplifies the good gift of governments. Government is a very spiritual thing. Scripture teaches that the government will be on His shoulders and through His government there will be peace everywhere. Most governments are not able to bring about peace.

**For unto us a child is born, unto us a son is given: and the GOVERNMENT shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his GOVERNMENT and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

**Isaiah 9:6-7**

The good government of Jesus Christ, which is a spiritual gift, will cause the whole world to be established with judgment and justice. As the government of Jesus Christ increases, peace will

also increase.

You will notice that these four aspects of government I have pointed out include the three arms of secular government. The Executive, which is the cabinet, that takes decisions; the Legislature, which is the parliament, that makes laws and rules; the Judiciary is the system of justice implemented by judges and lawyers in the country.

Most people do not notice when any of these arms are failing. But every failure in every failed state can be traced to failure in these three aspects. It is either a failure to take decisions by weak leaders or a failure to follow the rules because of family and friends or a form of injustice that leads to failed states.

Take some of the greatest nations in Africa that are laden with oil and wealth. There is injustice at every corner! The laws are not implemented and the topmost leadership fails to take obvious decisions that everyone is waiting for! The result is a failed state. The result is 95% of the people living in abject poverty! The result is having a nation that is ridiculed by the people it borrows from.

This is a book about church government. It is a book that will help pastors and bishops to govern their churches with the gift of governments. In this book, you will find rules, laws and guidelines that will help you to run a church and govern it properly.

The underlying goal of the entire book is to help you to take strong decisions to have good rules and laws by which your church can run and to maintain a sense of fairness and justice in everything you do.

This book is meant to be a guideline and a help to everyone who is interested in governing properly. Through the material in this book, you will have wisdom and knowledge that will guide you as to what you can do. All bishops and pastors must consider this material as non-binding advice as to how your church can be governed successfully.

May the Lord give you wisdom to guide and lead your church into great growth and into the fulfilling of the Great Commission of taking the gospel to every nation of the world!

Remember that Jesus Christ is a great example of good government. He is establishing His church throughout the world. Through the gift of governments, the increase in the church of God has never diminished. He is the Prince of Peace. Jesus is the Wonderful Counsellor. Jesus is the Mighty God and the Everlasting Father. Indeed, the government is on His shoulders. His good government is being extended through you into the church. Through this good government there shall be peace everywhere. There will be no end to the peace that comes through Jesus Christ.

May God give you the gift of governments to order your church and establish it with judgment and justice from henceforth! May the zeal of the Lord perform a great work through you and the leadership of your ministry!

# CHAPTER 2
# The Church Government is in the Hands of the Bishop

**This is a true saying, if a man desire the office of a bishop (overseer), he desireth a good work.**

**1 Timothy 3:1**

The government is indeed in the hands of the overseer. An overseer has the all-encompassing role of excellently governing everything around him. The gift of being an overseer is the gift of being a good government. The government is on the shoulder of the overseer. An overseer is someone who operates in all the four arms of a good government. You may be a good leader but not a good overseer. Being a good leader does not ensure that you will run a good government, per se. Governing involves a little more than good leadership. Leadership has to do with taking decisions but governing goes further than that.

It is important to understand that the basic calling of an overseer is to be a good "one-man" government. In other words, one person will operate as a decision-taker, setting the rules, treating everyone fairly and being spiritual. This is no simple task.

Why is that? When you are an overseer, everything is left in your hands. You are the doer of everything. This is no simple task. Every bishop must attempt to grow into the all-encompassing role of the overseer.

Not everyone will have the privilege of having a council to help him. Not everyone will have the privilege of having a council to assist him. Not everyone will have trained judges who can administer justice and fairness in the church. Sometimes you are all alone in a place and supposed to create and provide a good one-man government. It is always wise to be part of a council or a group but sometimes you simply do not have enough people to create the ideal government. This is where the gift of being an overseer steps in. The overseer will take charge of everything and make sure that nothing that is under his authority will ever go bad.

A bishop must function as an overseer. Bishops were called "overseers" in the Bible. These overseers need to have several basic natural qualifications. The qualifications of an overseer that Paul outlines are critical if you are to perform the spiritual job of an overseer. Anyone who does not have these qualities that Paul has outlined is not likely to govern the church properly.

**A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover he must have a good report of them which are without; lest he fall into reproach and the snare of the devil.**

**1 Timothy 3:2-7**

Joseph is the best example of an overseer. A bishop must aim to attain to the standards set by Joseph, the overseer of Potiphar's house.

> **And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and all that he had he put into his hand.**
>
> **Genesis 39:4**

To "oversee" means to attend to, to number, to visit, to appoint, to look after, to care for, to pay attention to, to observe, to seek, to look about for, to visit upon, to punish, to assign, to make a deposit into something.

The overseer has everything placed under his hand. A bishop must understand that everything is to be placed under his hand.

> **And Joseph found grace in his sight, and he served him: and he made him overseer over his house, and ALL THAT HE HAD HE PUT INTO HIS HAND.**
>
> **Genesis 39:4**

An overseer can have everything placed in his hand. An overseer knows about everything in every department. An overseer can handle the preaching. An overseer can be the main leader. An overseer can assist well. An overseer can handle administration well. An overseer can handle spiritual matters well. An overseer can handle ALL areas.

The overseer causes a blessing to come into everything under him. A bishop in charge must cause a blessing to come onto everything that is under him, in the same way that Joseph caused a blessing to come on everything he was supervising.

> **And it came to pass FROM THE TIME THAT HE HAD MADE HIM OVERSEER IN HIS HOUSE, AND OVER ALL THAT HE HAD, THAT THE LORD BLESSED THE EGYPTIAN'S HOUSE FOR JOSEPH'S SAKE; and the blessing of the Lord was upon all that he had in the house, and in the field.**
>
> **Genesis 39:5**

Things develop under the hand of a true overseer. Things grow under the hand of a true overseer. Things are blessed under the hand of a real overseer. You always look for the extent of blessing that exists under an anointed overseer.

The overseer is such a good gift that you do not need to even know what you own. A bishop must be so honest that the church members do not need to investigate to find out many things about the church. Everything is safe in the hands of a good overseer like Joseph.

> **And he left all that he had in Joseph's hand; and HE KNEW NOT OUGHT HE HAD, save the bread which he did eat. And Joseph was a goodly person, and well favoured.**
>
> **Genesis 39:6**

The overseer's anointing means that the supervisor does not need to know what he has or owns but only to know the least important things like the size of meat he is eating or whether his eggs are well made or not. Your superiors will learn that they actually need to know very little about what activities you are engaged in wherever you are.

In prison, Joseph continued to walk in the same grace of the overseer. The prison-keeper was

happy to leave things in Joseph's care. God must be happy to leave everything in your care. That is what it means to be a good overseer. That is what it means to be a bishop.

**"THE KEEPER OF THE PRISON LOOKED NOT TO ANY THING THAT WAS UNDER HIS HAND; because the LORD was with him, and that which he did, the LORD made it to prosper" (Genesis 39:23).**

The overseer can be left alone without needing much supervision. A bishop must be able to work without supervision. Once you need a lot of supervision, you are not a true bishop. A true bishop is an overseer. He is the one who supervises his people and not the other way round.

**And HE LEFT ALL THAT HE HAD IN JOSEPH'S HAND; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person, and well favoured.**

**Genesis 39:6**

Being able to be alone is the master distinguishing feature of the overseer. You don't need visits. You don't need supervision. You don't need to be supervised by your wife or prompted by your wife to start branches or to have a camp. A wife would not ever need to tell a real overseer to communicate or to do anything.

The overseer is so powerful that there is none greater than him in that realm or sphere of activities. A bishop is the highest rank in the church. The bishop, who is the overseer, represents the highest level of government. There is none greater than a bishop because he is the chief servant of the church.

**THERE IS NONE GREATER IN THIS HOUSE THAN I; neither hath he kept back any thing from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?**

**Genesis 39:9**

No one is more important. No one knows more. No one is more key than the overseer in that realm. Everyone can leave except the overseer.

The overseer is such that nothing is kept back from him. The bishop is the highest rank in the church. No aspect of the church is kept away from the bishop's involvement. There was no aspect of Potiphar's house that Joseph was not involved with.

**There is none greater in this house than I; NEITHER HATH HE KEPT BACK ANY THING from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?**

**Genesis 39:9**

No information needs to be withheld from a real overseer. Finance information can be shared with overseers and they can handle it. Information about problems, shortcomings and human failures can and will be shared with overseers because nothing needs to be kept back from them.

The overseer can handle every single soul, whether big or small. Joseph was in charge of every prisoner, including the high-profile prisoners, like the butler and baker. A bishop must be able to handle every kind of personality God brings to the church.

**And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; and whatsoever they did there, he was the doer of it.**

**Genesis 39:22**

You will be capable of handling high-profile church members. High-profile prisoners like the king's butler and baker, as well as ordinary prisoners, were handled perfectly by Joseph.

The overseer is the doer of everything. The bishop is the government that does everything. Everything rises and falls on the good government of the bishop.

> **And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison; AND WHATSOEVER THEY DID THERE, HE WAS THE DOER OF IT.**
>
> **Genesis 39:22**

You are the doer of whatever is happening! Church growth; you are the doer of it! Growth of the finances; you are the doer of it! Appointment of pastors and sending of missionaries; you are the doer of it! Discipline in the church; you are the doer of it! The carnality or spirituality of everyone around; you are the doer of it! You are the one who makes people read books or ignore them! You are the one who makes the music of the church work. Whatever songs are sung in the church, you are the doer of it!

# CHAPTER 3
# A Bishop Must Know and Understand the Statement of Faith of the Church

**I have fought a good fight, I have finished my course, I HAVE KEPT THE FAITH:**

**2 Timothy 4:7**

Apostle Paul declared confidently that he had kept the faith! Today, many churches are changing their beliefs because of pressure from the world. The ability of a church to keep the faith and maintain its Statement of Faith is an important steering guide for every government.

A church must have a statement of faith. A statement of faith is the declaration of the beliefs of an organisation. Your Statement of Faith will guide you.

The following is a good Statement of Faith that you can adopt:

## Statement of Faith of a Church

1. We believe in God the Father who is the maker of heaven and earth.
2. We believe that Jesus Christ is the only Son of God.
3. We believe that Jesus Christ was conceived of the Holy Ghost and born of the Virgin Mary.
4. We believe that Jesus Christ was crucified under Pontius Pilate.
5. We believe that Jesus Christ died, was buried and rose up after three days.
6. We believe that Jesus Christ will come to judge the living and the dead.
7. We believe in the resurrection of the dead and in everlasting life.
8. We believe in the baptism of the Holy Spirit with the evidence of speaking in tongues.
9. We believe in the power of the Holy Spirit to heal the sick and to deliver from evil spirits.
10. We believe in the work of the Holy Spirit through apostles, prophets, evangelists, pastors and teachers.
11. We believe the earnest duty of the church is to spread the good news of salvation that can come to the whole world through the preaching of the Gospel of salvation through the blood and the cross of Jesus Christ.
12. We believe in the fulfilling of the Great Commission through the planting and establishing of churches in the whole world.

# CHAPTER 4
# A Bishop Must Know and Understand the Aims and Objectives of the Church

**And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.**

**Habakkuk 2:2**

The prophet, Habakkuk, said clearly, "Write the vision of the church." A church must have a statement of its aims and objectives. The aims and objectives of the church spell out specific goals that a church has in mind. According to the prophet Habakkuk, the stating of the aims and objectives of the church help everyone to run the race properly.

The following is a good statement of the Aims and Objectives of a church you can adopt:

## Aims and Objectives of The Church

1. The aim and objective of the church is to preach the Gospel of Jesus Christ and to plant the church of God in all one hundred and ninety nations of the world according to Jesus' last instruction, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen" (Matthew 28:19-20).

2. The aim and objective of the church is to build the church according to the words of Jesus when He said, "And I say also unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18).

3. The aim and objective of the church is to preach the gospel and to plant churches to the uttermost parts of the world according to the instruction Jesus gave on the Mount of Olives. "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8).

4. The aim and objective of the church is to make disciples of Jesus Christ in the same way that He made disciples whilst He was on earth. "Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you" (John 20:21). These disciples may be pastors, shepherds, leaders, bishops.

5. The aim and objective of the church is to show compassion to the helpless, hopeless, handicapped, disadvantaged people in this world that Jesus loved, according to the scripture which states:

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me" (Matthew 25:31-36).

6. The aim and objective of the church is to use all means to propagate the Gospel of Jesus Christ. According to Paul's admonition, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some" (1 Corinthians 9:22).

Thus the aim of the church is to propagate the Gospel of Jesus Christ to all parts of the world through any means that is appropriate and lawful, such as: Church Planting, Evangelistic Meetings, Missions, Gospel Rallies, Dawn Broadcasts, Person-to-Person Witnessing, Open Air Crusades, Television and Radio Broadcasts, Conferences, Conventions, Camps, Witnessing in Schools and Universities, Hospitals or any other means not specified here, so long as it is not contrary to the laws of the State or Region or Country.

7. The aim and objective of the church is to be determined to avoid the distraction and diversions from the main work that Jesus commissioned the church to accomplish.

This determination is in line with Apostle Paul's determination where he said, "For I determined not to know anything among you, save Jesus Christ, and him crucified" (1 Corinthians 2:2).

In this regard, the church should spend not less than ninety-nine per cent (99%) of its time, energy, finances, personnel and whatsoever resources it may have at its disposal on the primary role of spreading the Gospel of Jesus Christ, preaching and teaching of the Word of God, and planting churches.

# CHAPTER 5
# A Bishop Must Know and Understand all the Definitions and Terms Used in the Church

**For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, TO ORDER IT, AND TO ESTABLISH IT with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.**

**Isaiah 9:6-7**

**A** church must have its own terminology and definitions. This is important to bring clarification and to give the proper designation to the various things in the church. The terms and definitions in a church are important because names have power, and titles given bestow honour and authority where it is due.

Names and titles also help to order and establish a church in the right way.

The following are a list of terms, definitions, descriptions, explanations, designations and classifications that are important for the smooth running of a church. Remember that the good government upon the shoulder of Jesus is set to order and establish the church along certain lines.

## Definitions that Every Leader Should Know

**1. *NOMOS ENTOLE*:**

*Nomos Entole* are Greek words which mean laws and commandments. In the context of the church or denomination, *Nomos Entole* refers to the' regulations, laws and orders that govern a church.

**2. A Member of the Church:**

A member is someone who is a born again Christian and who is duly registered in a Church.

**3. A Committed Member of the Church:**

A committed member is someone who is a tithe-paying member of a Church.

**4. A Shepherd:**

A shepherd is a member who has been specifically trained and appointed by a designated authority to be a leader within a Church.

**5. A Minister Shepherd:**

A Minister Shepherd is a mature shepherd who has been sent out to head a branch but who has not yet been appointed as a pastor.

**6. A Campus Elder:**

A Campus Elder is a student leader of a church on a university campus or other school of higher learning.

**7. A Chief Elder:**

A Chief Elder is the most senior student leader in a university campus church or in a church of a school of higher learning.

**8. A Business Elder:**

A Business Elder is a mature and recognized church member who contributes specially to church programmes and is therefore a member of a Business Elders' Board. A Business Elders' Board is a board made up of Business Elders.

**9. A Pastor:**

A person shall be known as a pastor if he has fulfilled all the requirements of a Pastors Appointment Point System and has been officially appointed as a pastor.

**10. A Lay Person:**

A lay person is a volunteer who voluntarily offers himself to serve willingly and without pay. A lay person is not employed by the church.

**11. A Lay Pastor:**

A lay pastor is a volunteer. A lay pastor is someone who voluntarily offers himself to serve and to work willingly and without pay. A lay pastor is not employed by the church.

A Lay Pastor is a pastor who has volunteered his time and services to the developing of a Church's vision. The Church however, has no financial obligation towards a Lay Pastor.

A Lay Pastor must not be paid any form of remuneration; for example; car maintenance allowance, fuel allowance, transportation allowance, salary. Any money or valued substance, grant or assistance given to a lay pastor by the church, whilst he is a lay pastor, is a gift and not the salary of an employee.

**12. A Volunteer:**

A Volunteer is someone who voluntarily offers himself to serve and to work willingly and without pay. A Volunteer may or may not be a pastor. A Volunteer is not employed by the church.

A Volunteer is someone who has volunteered his time and services to the developing of a Church's vision. The Church however, has no financial obligation towards a volunteer.

A Volunteer must not be paid any form of remuneration for example; car maintenance allowance, fuel allowance, transportation allowance, salary. Any money or valued substance, grant or assistance given to a volunteer, whilst he is volunteering is a gift and a form of assistance, and not the salary of an employee.

**13. A Church Trainee**

A Church Trainee is a volunteer who offers himself to be trained to work for God under a

formal or informal training program provided by a church.

Church trainees are not employed by the church and are not entitled to any payment of any remuneration whatsoever.

**14. A Full-time Pastor:**

A full-time pastor is a pastor who is employed by a church. A lay pastor would only become a full-time employee after he has gone through the processes of application for full time employment including interviews, appointment letters, job description and acceptance of employment letter.

Evidence of full-time employment is in the fact that the pastor is paid his salary along with all other statutory and legal obligations such as tax, insurance, social security, etc.

**15. A Telepastor**

A Telepastor is a pastor who carries out his pastoral duties by phoning his members. Through the phone, a lot of pastoral work is done.

**16. Ordination:**

Ordination is the ceremony in which pastors are publicly presented and set apart as clergy to perform various religious rites and ceremonies. Ordination is the process by which propriety is introduced into a church and by which eldership and leadership are clearly defined and set apart for the purpose of order, ranking and structure.

**17. A Reverend Minister:**

A Reverend Minister is an ordained pastor. Ordination confers on a pastor the right to perform religious ceremonies and functions.

Ordination confirms and establishes pastors in their pastoral appointments. Ordination to become a Reverend Minister can be done three or more years after pastoral appointment to allow enough time for the pastor to mature in the ministry.

**18. A Diocese:**

A group of churches governed by an overseer.

**19. A Branch:**

A local church that is a bona fide branch of a Church or a denomination and pastored by a Minister Shepherd, Campus Elder, Lay pastor or full-time pastor.

**20. Satellite:**

A satellite is a branch church that attends Sunday services at the headquarters of the church to which they report.

**21. Octopus Church:**

An octopus church is one of eight special branches of a church. All eight branches are financially and spiritually connected to a main church. Octopus churches should conduct their

Sunday services at remote locations that are financially and spiritually connected to the main church.

**22. A Church Unit:**

A Church Unit can be defined as a branch church, a cell, a fellowship, a department, a unit, a prayer group or a ministry in the church. Members of these small groups may be bussed to church on Sundays.

A Church Unit may also be a small group that can be defined as, a cell, a fellowship, a department, a unit, a prayer group or a ministry in the church that works only on Sundays.

**23. A Missionary Society:**

A Missionary Society is the Missions Office of a church. A Missionary Society is an office of the church that sends missionaries out into the whole world.

A Missionary Society exists to guide, correct, discipline, withdraw, transfer or resend missionaries from one place to another, as the need arises.

A Missionary Society exists to support missionaries that have been sent out and works to provide all the needs of missionaries in need of such support.

A Missionary Society may serve as an organisation that exists for funding, backing, maintenance, care, upkeep, livelihood, encouragement, promotion and sustenance of all missionaries and missions in the world.

**24. A Lay Mission:**

A lay mission is headed by a lay person.

**25. A Lay Missionary:**

A lay person who goes to the mission field not intending to continue in secular employment but has to get a secular employment due to the circumstances of the mission is called a Lay Missionary.

**26. Mission Field Lay Person:**

A Mission Field lay person is someone who goes to the mission field intending to continue in secular employment.

**27. A Full-time Mission:**

A mission headed by a full-time missionary.

**28. A Full-time Missionary:**

A full-time missionary is someone who responds to the call to missions and goes to the mission field and is accepted to be in full-time ministry under the laws of the country where the mission is.

**29. Mission under Consideration:**

A “Mission under Consideration” is a mission church that has failed to thrive, develop or grow

appropriately in stability, in numbers and in financial stability within a reasonable time period.

**30. Missionary under Consideration:**

A "Missionary under Consideration" is being considered and assessed for transfer, re-assignment, return to the home base, transfer to another mission, dismissal, conversion to lay ministry, or any other appropriate steps in order to rescue, remedy, save, improve or help both the mission and the "Missionary under Consideration". A "Missionary under Consideration" is being considered to be declared a "Non-Accomplishing Missionary".

**31. Non-Accomplishing Missionary:**

A missionary is required to achieve church growth, have a church building and become financially sustainable. If a missionary is unable to achieve the targets of the Missionary Society, he must be declared a Non-Accomplishing Missionary.

A Non-Accomplishing Missionary can be transferred, re-assigned, dismissed or made into a lay person to make the mission work.

**32. Missionary In Jeopardy:**

A "Missionary in Jeopardy" is one who is unable to make his wife and family comply and move with him to the mission without delay. After a prescribed number of months without his wife, the missionary in question will be labelled as a "Missionary in Jeopardy". Any pastor whose wife does not live with him is also a "Missionary in Jeopardy".

**33. The Lay Movement:**

The Lay Movement is a movement made up of all the volunteers, lay pastors and lay church workers in a Church, and has a vision to promote, boost, uphold and encourage the concept of volunteerism and lay ministry. It is a movement with the vision of teaching ordinary Christians to voluntarily offer up their time and talents, services and sacrifices to God without pay.

**34. A Lay Overseer or A Lay Deputy:**

A Lay Overseer or a Lay Deputy is a lay pastor overseeing a Diocese.

**35. Lay President:**

A Lay President is an exemplary good and mature high-ranking lay pastor appointed by a Bishop's Council or a church council because of his demonstration of deep commitment to the ministry.

A Lay President, in maturity, understands, supports and flows wholeheartedly with the work of full-time ministry. .

**36. Missionary President**

A Missionary President is a lay person who excels in missionary work. A Missionary President is an ultimate missionary who even though a lay person, is accomplished and competent in mission work and has laid a lasting foundation for the church.

**37. Superannuation:**

Superannuation is a programme in which lay pastors retire honourably from the active and sometimes hectic lay pastoral duties that they have been engaged in for several years. The word "superannuate" means to retire.

**38. The Titus-in-Crete Conference:**

The Titus-in-Crete Conference is based on the scripture that speaks of Titus being left in Crete to set the church of God in order. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee" (Titus 1:5).

A Titus-in-Crete conference concerns all pastors and is conducted by overseers, bishops and pastors. It is for the assessment, self-examination, mid-stream correction, decision taking and governmental management of the church and its leadership.

The Titus-in-Crete Conference may take place at the single church level, council level or regional level.

**39. A Shuffling Conference:**

A Shuffling Conference is based on the scripture that teaches us that the Holy Spirit is constantly moving and if we want to stay close to him, we have to move with the Spirit. "And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters" (Genesis 1:2).

A Shuffling Conference is a meeting that concerns all pastors and is conducted by Bishops. It is for the assessment, self-examination, mid-stream correction and government of pastors.

A Shuffling Conference takes place at all levels, including the denominational level. The main feature of this conference is that hard decisions are taken and pastors are transferred (shuffled) to other branches at this meeting.

**40. A Camp:**

A camp is a residential meeting in which church members, pastors and leaders go away from home or from town for a few days to spend time with the Lord. A camp is characterized by the fact that people do not leave the camp and go home every day. When people come and go every day, it is not a camp meeting but a convention or some other type of meeting.

A camp meeting is characterized by long hours of preaching, exhortation and teaching. A camp meeting may also be characterized by long hours of prayer.

A camp meeting has a relaxed atmosphere, allowing the Holy Spirit to do a deeper work on all who are in attendance.

A camp meeting is geared towards teaching and encouraging church members to go deeper in the Lord and to give themselves into the ministry.

**41. A Root Camp:**

A Root Camp is a camp meeting as described in the definition of a camp. In a Root Camp there is no live preaching and teaching. In a Root Camp, the preaching and teaching is done by electronic means.

In a Root Camp, all the attendees listen to the same message on their personal audio device whilst they pray. At the Root Camp the attendees may also watch the same videos.

**42. Shepherds' Congress:**

A meeting of bishops, pastors and shepherds of a church or denomination. A Shepherds' Congress is focussed on teaching about the work of a shepherd.

**43. Homecoming:**

The coming home of all church members of a church or a denomination for meetings at the church or denomination's headquarters.

**44. An Administrator:**

An administrator is someone who does administrative work in a church. An administrator may be a lay person or a full-time worker. An administrator may be male or female.

**45. Para Church Ministries:**

A Para Church Ministry refers to the para-church sections of a church such as its evangelistic wing, schools, hospitals and orphanages.

The principal duties of a bishop or a pastor of a Para Church Ministry are within that para church organisation. Bishops and pastors of Para Church Ministries have specialized roles and perform specialized functions in the ministry that are different from the traditional functions of Prayer, Visitation of church members, Counselling or Teaching and Interaction with members.

**46. A Bishop:**

A pastor who is consecrated as a bishop, who oversees and champions the vision of the church or denomination.

**47. An Episcopal Sister / Elect Mother:**

An Episcopal Sister / Elect Mother is a consecrated high-ranking Lady Pastor with a proven calling confirmed by her ministry fruits. Their functions will be similar to that of Bishops and they may be allowed to lead a Church or oversee a Region.

**48. Consecration:**

Consecration is the act of installing Bishops. Bishops are special men who will proclaim the whole counsel of God to feed the sheep. They will preside over the appointment of pastors and the ordination of Reverend Ministers, and join together in the consecration of other bishops.

i. **Public Consecration:** Public consecration is a consecration ceremony which is open to the general public.

ii. **Private Consecration:** A private consecration is a consecration ceremony to which a specific number of people are invited.

iii. **Ranking Consecration:** A Ranking Consecration is a consecration ceremony for installing Bishops, Episcopal Sisters and Elect Mothers.

A Ranking Consecration is performed privately or in the office setting in the presence of a few witnesses, in order to elevate the status of a minister to the rank of a Bishop, Episcopal Sister or an Elect Mother.

A Ranking Consecration is performed in cases where a person's function is not public in nature, neither is it deemed helpful, beneficial, advantageous or necessary to the ministry that such a person's rank is known to the congregation or to the general public.

**49. Installation of a Bishop:**

The installation of a bishop is the ceremonial and formal introduction of a newly consecrated bishop to his church, branch or diocese. An installation is performed when a consecration of a bishop is not performed in his home church.

**i. Cathedral Bishop:**

A Bishop, unless otherwise defined, is a Cathedral Bishop. A Cathedral Bishop has a seat and offices.

**ii. Titular Bishop:**

A Titular Bishop is a bishop who bears the title of bishop by virtue of his rank and duties in the Para Church Denomination. A Titular Bishop may be an Evangelistic Bishop, an Academic Bishop, an Adjutant Bishop or an Administrative Bishop.

**iii. Adjutant Bishop:**

An Adjutant Bishop is a senior ranking Helps Minister.

**iv. Auxiliary Bishop:**

An Auxiliary Bishop is an assistant to a Cathedral Bishop and takes over in the absence of the Cathedral Bishop.

**v. Administrative Bishop:**

An Administrative Bishop is one that is a senior ranking minister who is dedicated and devoted to the administration, organisation and governmental affairs of a church.

**vi. Evangelistic Bishop:**

An Evangelistic Bishop is one that is a senior ranking minister who is dedicated to evangelism and evangelistic efforts.

**vii. Academic Bishop:**

An Academic Bishop is one that is a senior ranking minister who is dedicated and devoted to the education and training of ministers of the gospel.

**50. A Region:**

A region is a territory that is overseen by a Pastor or a Bishop. A region can range from part of a city to a city, part of a country to a country or countries and continents.

**51. The Founder:**

i) The Founder of a Church is the original leader and visionary who caused the church to be founded and established.

ii) The Founder of a church should be named and recognized distinctly and differently from all other leaders in the church; and should retain the authority to act as the leader as and when he decides or chooses to.

**52. The Founder's Wife:**

i) The Founder's wife is a lady who is married to a Founder.

ii) Upon being married to a Founder she should automatically have the rank, title and authority of an Episcopal Sister.

iii) The Founder's wife shall be named and recognized distinctly from other women in the church.

iv) The Founder's wife may be robed in the uniform of an Episcopal Sister and may participate in all episcopal and bishops' meetings, decisions and ceremonies.

**53. A Council:**

A governing leadership of a church or denomination is called a Council.

**54. A Chairman:**

A Chairman is a member of a Council, who leads, coordinates and convenes meetings and activities of the Council.

**55. De-Appointment:**

A de-appointment is the reversal of the appointments of a pastor. The de-appointment is necessary because human error can occur in the appointment of pastors leading to appointment of the wrong people. If it comes to light that an appointment or a promotion of an individual is based on a false, mistaken and erroneous assessment of a person, a de-appointment can be enacted.

**56. De-Consecration:**

A de-consecration is the reversal of the consecration of a bishop. The de-consecration is necessary because human error can occur in the consecration of bishops leading to the consecration of the wrong people. If it comes to light that a consecration or promotion of an individual is based on a false, mistaken and erroneous assessment of a person, a de-consecration can be enacted.

**57. The Headquarters of a Church:**

The headquarters is the church that acts as the seat of the head of a church.

# CHAPTER 6
# A Bishop Must Know Why Women Can Be Included in Church Government

**…I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your young men shall see visions, your old men shall dream dreams. And also upon the servants and upon the handmaids in those days will I pour out my spirit.**

**Acts 2:17-18**

There are varied instructions concerning women's role in the Bible. There are varied examples of women playing different roles in the Bible. By putting all the instructions and the examples together, a church must decide the role it wants the women to play. On one hand, you may decide that the women in your church should help by doing domestic chores such as making meat pies, sausage rolls and serving drinks to the pastors. On the other hand, you may decide to involve the women in helps ministry like administrative work, clerical work, secretarial work, legal work and executive work.

Indeed, you may go further and involve the women in higher levels of ministry like pastoral work, overseeing and episcopal functions. Indeed, for any level that you have decided, there are scriptural examples and instructions that will support your decision as to which role you want your women to play. Do not criticise any church for what they do.

John Wesley was famous for allowing women to play a leading role in the Methodist Church and truly, wisdom is justified of her children. The Foursquare Gospel Church was founded by a woman and the wisdom of God in using a woman to build a worldwide denomination of churches is evident. Count Zinzendorf, who was the first person to send missionaries to the whole world was confident in sending single women to the mission field.

Let us look at the scriptural teachings, prophecies and examples that are laid out in the Bible so that we may have a clear basis upon which to release women as helpers, administrators, lady pastors, episcopal sisters and mothers.

1. **EVE:** According to the prophecy that saith "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Genesis 3:15), women will be used to bruise the head of the serpent. Women will be used to turn the tide of the last battle because in the last days women will take their place in the ministry!

   **"And for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate" (Isaiah 28:6).**

It is expected that there will be a great company of women who will preach the gospel in the last days. It will not start with women being in charge but in the end their presence will be greatly felt. There will be many great men of God but the marvel will be seen in the women who will walk in the grace of God.

2. **MOSES:** When ministry to the Lord was inaugurated through Moses, and the Lord

commanded Moses to consecrate Aaron that he might minister in the high priest's office, he was bidden to take with him sacrifices and the garments that had been prepared. He was to bring Aaron before the Lord in the presence of the entire congregation, to wash him with water, to put upon him the holy garments, to anoint him with holy oil, and to offer sacrifices for the atonement of his sins. These things instruct us that there is a holy order appointed in the church. This order reveals to us that women were not ordained and consecrated as priests.

3. **PAUL:** Paul was very strong in his warning about women not exercising authority in the church at the same level as men. Indeed, it is a mistake to place women and wives at the level of men. Many people who have practiced ministry contrary to this rule have suffered intolerable secret damage and hurt.

   a) It is only when you are deeply spiritual and experienced in the things of God that you will agree with Paul's warning not to put women and men at the same level in high authority. It is only deep spirituality that will make you recognize that this a commandment from the Lord Himself.

   b) "Let the woman learn in silence with all subjection. BUT I SUFFER NOT A WOMAN TO TEACH, NOR TO USURP AUTHORITY OVER THE MAN, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression" (1 Timothy 2:11-14).

   c) "For God is not the author of confusion, but of peace, as in all churches of the saints. Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? IF ANY MAN THINK HIMSELF TO BE A PROPHET, OR SPIRITUAL, LET HIM ACKNOWLEDGE THAT THE THINGS THAT I WRITE UNTO YOU ARE THE COMMANDMENTS OF THE LORD" (1 Corinthians 14:33-37).

4. **JESUS:** When our Lord Jesus walked on the earth as the greatest example of ministry, He chose for Himself twelve apostles who would hold the highest rank in His church. In His wisdom, He did not give that authority to women but allowed them to minister to Him and to be a part of the team.

   **"And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, And Joanna the wife of Chuza Herod's steward, and Susanna, and many others, which ministered unto him of their substance" (Luke 8:2-3).**

Jesus therefore introduced women into the ministry.

5. **THE HOLY SPIRIT:** After the resurrection of Jesus Christ, the Holy Spirit was poured out on the flesh of both sons and daughters. The Holy Spirit, thereby, introduced women even further into the ministry by anointing them. On the great day of Pentecost, the prophecy of Joel was fulfilled, which said,

   a. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants and upon the handmaids in those days will I pour out my spirit" (Acts 2:17-18).

b. The testimony of the daughters and handmaidens upon whom the mighty Holy Spirit fell is an endorsement by the Holy Spirit of women in ministry. These daughters and handmaidens may not have been appointed by men but were, indeed, anointed by the Holy Spirit Himself. The Holy Scripture therefore reveals that daughters and handmaidens can and will be anointed by the Holy Spirit.

6. **DEBORAH:** The Lord Himself anointed Deborah and turned her into a prophetess. Her office was under "the palm tree of Deborah" and Israel came up to her for judgment.

a. "In the days of Shamgar son of Anath, and in the days of Jael, people avoided the main roads, and travellers stayed on winding pathways. There were few people left in the villages of Israel — until Deborah arose as a mother for Israel. When Israel chose new gods, war erupted at the city gates. Yet not a shield or spear could be seen among forty thousand warriors in Israel!" (Judges 5:6-8 NLT).

b. "My heart is with the commanders of Israel, with those who volunteered for war. Praise the Lord! "Consider this, you who ride on fine donkeys, you who sit on fancy saddle blankets, and you who walk along the road. Listen to the village musicians gathered at the watering holes. They recount the righteous victories of the Lord and the victories of his villagers in Israel. Then the people of the Lord marched down to the city gates. "Wake up, Deborah, wake up! Wake up, wake up, and sing a song" "(Judges 5:9-12 NLT).

7. **JAEL:** The Lord Himself anointed Jael. It was said of her,

a. "Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent. He asked water, and she gave him milk; she brought forth butter in a lordly dish. She put her hand to the nail, and her right hand to the workmen's hammer; and with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples. At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell: where he bowed, there he fell down dead. So let all thine enemies perish, O Lord: but let them that love him be as the sun when he goeth forth in his might" (Judges 5:24-31).

b. May there be thousands of mighty and anointed women by whom the enemies of the Lord will perish!

8. **ESTHER:** When the Lord Himself anointed Esther she did not think for a moment that she would escape the fate of all Jews by living in the king's house. She did not hold her peace. She allowed the Lord to use her to bring enlargement and deliverance to the people of God. Esther knew that she had come to the kingdom for such a time as this! (Esther 4:14).

a. May there be thousands of Esthers! May there be thousands of mighty and anointed women through whom enlargement will come to the people of God!

b. May there be many anointed women who know why they have come to the kingdom for such a time as this!

9. **MARY:** Holy Mary, the mother of Jesus was chosen and used by God Himself. The power of the Holy Ghost came upon her and she fulfilled the will of God.

a. "And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the angel said

unto her, Fear not, Mary: for thou hast found favour with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

b. Then said Mary unto the angel, how shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

c. And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her" (Luke 1:28-35, 38).

d. May there be thousands of Marys! May there be thousands of women upon whom the Holy Ghost will come! May there be thousands whom the power of the Highest shall overshadow! May there be many who shall say,

"I am the handmaiden of the Lord. Be it done unto me according to they word" (Luke 1:38).

10. The testimony of these women leaves us with no choice than to keep your eyes and hearts wide open and to recognize the move of the Spirit on the women who labour amongst us in the building of God's church.

11. It is in recognition of this divine moving of the Spirit that you must include women in church government and appoint, ordain and consecrate them accordingly, bearing in mind the limitations which God Himself has described in His Word.

## WHAT IS A "LADY PASTOR"?

1. A Lady Pastor is a woman who serves in the house of God by assisting the pastors in their work of overseeing God's people. A Lady Pastor is therefore not at the same rank and authority as a male pastor. She is referred to as a Lady Pastor but is not at the same level as a male pastor and this is according to the teachings of Apostle Paul when he said,

**"But I suffer not a woman to teach, nor to usurp authority over the man" (1 Timothy 2:12).**

2. A Lady Pastor is someone who operates in her role of assisting God's work at the level of pastors. The church suffers today because there are few women who are prepared to fulfil their pastoral calling and yet walk in humility towards men.

## WHAT IS AN "EPISCOPAL SISTER" / "ELECT MOTHER"?

An Episcopal Sister/Elect Mother is a woman who serves the house of God by assisting the bishops in their work of overseeing God's people. An Episcopal Sister/Elect Mother is therefore not at the same rank and authority as a bishop. She is someone who operates in her role of assisting God's work at the level of the Bishops. The church is in need today because there are few women who are prepared to fulfil their God-given calling at the highest possible level.

# CHAPTER 7
# A Bishop Must Know About and Understand the Role of a Denominational Office

**John to the seven churches which are in Asia: Grace be unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne;**

**Revelation 1:4**

A denomination is a group of churches under a bishop. The bishop who oversees a denomination is called its Chairman.

1. A denomination must have its own name.
2. A denomination must have its own headquarters.
3. A denomination must have its own colours, logo, and motto.
4. A denomination must have its own pastors.
5. A denomination may have its own Pastoral Council.
6. A denomination may have its own bishops who form a Bishops' Councils under that denomination.
7. A denomination may operate under a spiritually established umbrella organisation that joins a number of denominations together by faith and spirituality in order to receive organisational, financial and structural guidance and direction; without that umbrella organisation having any legal control, or any involvement in, or any responsibility for or over the affairs of the denomination.

## THE ROLE OF A DENOMINATIONAL OFFICE

1. A Denominational Office is the seat of an Administrative Bishop.
2. A Denominational Office is a centre for collating all data that comes from all the branches of a church or a denomination.
3. A Denominational Office sets up and oversees specialised administrative offices to collate, display and analyse data from all the branches or denominations of a church.
4. A Denominational Office works to ensure accurate data and information for the proper administration of a church.
5. A Denominational Office, must be able provide advice on the current state of affairs of a Church using data collated on all church branches or denominations.

# CHAPTER 8
# A Bishop Must Know About a Founder's Prerogative

**According to the grace of God which is given unto me, as a wise masterbuilder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ.**

**1 Corinthians 3:10-11**

The Founder of a Church is the person who founded it.

1. A Founder of a Church retains authority over the Church he has founded.
2. A Founder of a Church is the leader of the Church.
3. As and when he decides or chooses to, a Founder of a Church can step into any leadership position at any given time.
4. This ability to step in as and when a Founder decides, must be respected and accepted by all in the lifetime of a Founder who has granted a special leadership opportunity as well as authority to various men, mainly for the purpose of training them and to acquire experience in running a church.
5. The gift of this special opportunity to acquire experience that is granted by a Founder to pastors, reverend ministers, bishops, and Council Chairmen must not, at any time, be mistaken for a Founder's retirement from the leadership of the Church.

# SECTION 2: CHURCH GOVERNMENT AND TRAINING

# CHAPTER 9
# A Bishop Must Continually Train and Appoint Pastors

**And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**

**2 Timothy 2:2**

A bishop must know and understand the work of pastors. He should be convinced about the need for more and more people to become pastors in the church. A bishop must train and appoint people with the appropriate qualities to become pastors, and manage and supervise the pastors so that they execute their prescribed duties.

## Have Clear Qualifications for Pastoral Appointment

1. A person should be trained as a pastor if he has a call to ministry. A person under training must fulfil all the requirements of the Pastors Appointment Point System and must be officially appointed as such by the appointing authority of a Church.

2. A lay pastor is a pastor who has volunteered his time and services free of any charge whatsoever to the ministry of the Lord Jesus Christ within a Church.

3. A full-time pastor is a pastor who has given hundred per cent of himself to the ministry and has subjected himself to the conditions of service of a church or a denomination.

5. A person involved in or committing deception, immorality, polygamy, sexual perversions and all forms of sexual misconduct, stealing, murder, smoking, drinking, use of narcotics and such vices, should not be appointed as a pastor.

## Have a Systematic Pastoral Training Programme

1. A bishop should organise the training of pastors for lay people and full-time workers.

2. A bishop may continually organize the training of leaders in an informal setting of a Shepherds' Camp. A Shepherds' Camp is a "Work of Ministry Camp". Work of Ministry Camps are to train serious church members in the work of the ministry. The purpose of the camp is also to train lay people to do the work of ministry. Through the training in these camps, many people will become pastors.

3. A bishop may continually organize training of pastors in an informal setting of "Maturity Camps". A Maturity Camp is a "Pastors' Continuing in Ministry Camp". A Pastors' Continuing in Ministry Camp is to train appointed pastors in matters such as church growth, pastoral ministry, loyalty and disloyalty, the anointing and evangelism.

4. A bishop may organize the training of pastors and leaders in the informal setting of "All-out Camps". An All-out camp is a camp to motivate Christians to take up full-time all-out ministry and to go all the way for the Lord. This is an invitational camp. Participants of an invitational camp can only attend the camp by invitation. Through the training in these camps, many people will become full-time pastors.

5. A bishop may organize the training of church members in an informal setting of "Agape Camps". An Agape Camp is a "Member Establishing Camp". A Member Establishing Camp is a camp to motivate and train ordinary Christians in the doctrines, philosophies, vision, purpose and spirit of the house. Through the training of these camps, many people will become pastors.

6. A bishop should continually organize the training of pastors and leaders in a formal Bible School setting. Through the training in the Bible School, many people will become pastors.

7. A bishop should create and implement an objective point system through which pastors will be appointed. This objective point system will help to take away the subjectivity which surrounds the appointment of pastors in churches.

8. Instead of using ill-defined and ambiguous criteria to appoint people as pastors, a bishop may create and implement an objective point system. A point system will prevent mistakes that can arise from a highly subjective system of pastoral appointments.

9. A bishop should understand the need for fairness, justice and judgment in the appointment of pastors. Many people are offended in churches because they feel rejected and not recognized by the church in spite of their great contributions. In the point system shown below, a person must have at least 700 points in order to be appointed as a pastor. Study this point system and see how you can use it to help appoint pastors.

## PASTORS APPOINTMENT POINT SYSTEM

| | CATEGORY | POINTS |
|---|---|---|
| **A** | **Personal Status** | |
| 1. | I am born again | 1 |
| 2. | I speak in tongues | 1 |
| 3 | I am registered with the church training programme | 1 |
| 4. | I pay tithes regularly | 20 |
| 5. | I do not have any spiritual/ character problem that prevents my pastoral calling | 1 |
| 6. | I do not have any moral problem | 1 |
| 7. | I am not a thief and I do not have any known financial issues with anyone | 1 |
| **B** | **Membership Status** | |
| 1. | Number of years membership in the Church/Denomination (one point for each year) | 1 |
| 2. | Number of years membership of a Centre or branch church (one point for each year) | 1 |
| 3. | I have participated in pastoral training programmes (one point for each programme) | 50 |
| 4. | I am in full time ministry | 350 |
| **C** | **Shepherdorial Status** | |
| 1. | I am a branch pastor with a service that seats an average of at least 30 people | 200 |
| 2. | I am a Bacenta leader who buses an average of at least 12 people to church for service | 100 |
| 3. | I am a Basonta minister with a ministry that has a membership of at least 30 people | 75 |
| 4. | I am a Sunday School teacher | 50 |
| 5. | I minister to secondary school students | 50 |
| 6. | I am a Telepastor | 50 |
| 7. | I am an Overseer | 300 |
| 8. | I am a missionary | 400 |
| 9. | I am a lay missionary assisting on a mission | 200 |
| 10. | I am an assistant who runs the Service in the absence of the pastor | 100 |
| 11 | I am the main administrator in the church | 250 |
| **D** | **Camps Status** | |
| 1. | The number of camps with Founder that I have attended (50 points per camp attended) | 50 |
| 2. | Number of camps attended with other Bishops I have attended (25 points per camp attended) | 25 |
| **E** | **Sunday Management** | |
| 1. | I am Known to lead the entire congregation in prayer | 10 |
| 2. | I am Known to lead the entire congregation in worship | 10 |
| 3. | I am Known to moderate services | 10 |
| 4. | I Pastor a children's church | 100 |

| | | |
|---|---|---|
| **F** | **Servanthood Status** | |
| 1. | I have attended and worked as a volunteer for a Pastor's Conference | 20 |
| 2. | I have attended and worked as a volunteer for a Church Camp | 10 |
| 3. | I have attended and worked as a volunteer for a Church Conference | 10 |
| 4. | I have attended and worked as a volunteer at a Crusade | 50 |
| 7. | I have attended and worked as a volunteer for a lay people's Conference | 10 |
| **G** | **Servants Armed and Trained** | |
| 1. | I possess a Tablet with all the church's recommended books | 20 |
| 2. | I possess a set of the hard copies of all the church's recommended books | 20 |
| 3. | I Possess a Tablet with a library of over 1000 Christian books | 10 |
| 4. | I Possess a Tablet with several Bibles and Bible Study Aids | 10 |
| 5. | I possess hard copies of several bibles and bible study aids | 10 |
| 6. | I possess a Machaneh (or any collection of camp messages the church may have) | 10 |
| 7. | I possess a Makarios (or any collection of books and reading material the church may have) | 10 |
| 8. | I Possess a Poimano (or any collection of sermons the church may have) | 10 |
| **H** | **Examinations Passed** | |
| 1. | I have passed the examination on the book "**What It Means to Become a Shepherd**" by Dag Heward-Mills. You can also use any other book on shepherding. | 50 |
| 2. | I have passed the examination on the book "**Loyalty and Disloyalty**" by Dag Heward-Mills. You can also use any other book on loyalty. | 50 |
| 3. | I have passed the examination on the book "**Transform Your Pastoral Ministry**" by Dag Heward-Mills. You can also use any other book on pastoral ministry. | 50 |
| 4. | I have passed the examination on the book "**The Mega Church**" by Dag Heward-Mills. You can also use any other book on church growth. | 50 |
| 5. | I have passed the examination on the book "The Art of Leadership" by Dag Heward-Mills. You can also use any other book on leadership. | 50 |
| 6. | I have passed the Lay Persons School examination | 50 |
| **I** | **Recommendations** | |
| 1. | I am known and recommended by the Founder and senior pastor of my church | 400 |
| 2. | I am known and recommended by a Bishop of my denomination | 200 |
| 3. | I am known and recommended by my pastor | 50 |
| | *Minimum points required for recommendation for pastoral appointment = **700** | |

# CHAPTER 10
# A Bishop Must Know the Duties of a Pastor

**Shepherd the flock of God that is among you, exercising oversight, not under compulsion, but willingly, as God would have you; not for shameful gain, but eagerly; not domineering over those in your charge, but being examples to the flock.**

**1 Peter 5:2-3 ESV**

**1. The first duty of a pastor is prayer.**

A lay pastor should pray for at least one or two hours a day. A full-time pastor should pray for at least three hours every day.

**2. The second duty of a pastor is visitation.**

A pastor is expected to visit his sheep in their homes, offices or any suitable place.

**3. The third duty of a pastor is counselling and preaching.**

A pastor must minister the Word of God, especially in teaching individuals and an entire church.

**4. The fourth duty of a pastor is interaction with church members.**

A pastor is supposed to interact with his sheep. It is the duty of pastors to move into the crowd of unknown faces and interact with them.

**5. The fifth duty of a pastor is to participate in all necessary meetings of the church and of the pastors.**

Necessary meetings may include church services, diocesan meetings, weekly meetings, quarterly meetings, yearly meetings, camps, governmental meetings, Titus-in-Crete Conferences, Bishops Council Meetings, ad-hoc meetings and emergency meetings of the church.

**6. The sixth duty of a pastor is loyalty and faithfulness to God, to the church and to the leadership.**

Pastors must at all times be loyal and submit to authority and the Church of God.

**7. The seventh duty of a pastor is to conduct church services.**

**8. The eighth duty of a pastor is to conduct annual church events.**

Several special programs may be held within the year. These should be noted and observed by every pastor, elder and person undertaking pastoral duties.

(1) A pastor may conduct a Covenant Sunday service

(2) A pastor may conduct a Good Friday Service

(3) A pastor may conduct an Easter Sunday Service

(4) A pastor may conduct a Founder's Day Service

(5) A pastor may conduct a Carols' Service

(6) A pastor should conduct a Christmas Day Service to honour the birth of our Lord Jesus Christ

(7) A pastor should conduct a Thanksgiving Sunday service at the end of the year, to thank God for what He has done

(8) A pastor should conduct a 31st December Night Service to mark the end of the year and usher in the next year

(9) A pastor may lead the church in a Month of Evangelism during which special outreach programmes will be held

(10) Where applicable, a pastor may conduct a Missions Sunday Service to raise awareness and support for missions

(11) Where applicable, a pastor may conduct an International Sunday Service to honour the various nationalities that are present in a church

(12) A pastor may conduct a "Pastor's Appreciation" Sunday service

(13) A pastor should lead the church in Annual Fasts

(14) A pastor may conduct Annual Conferences

**9. The ninth duty of a pastor is to remember the poor and conduct a ministry of compassion.**

# CHAPTER 11
# A Bishop Must Continually Train and Appoint Overseers

**It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.**

**1 Timothy 3:1 (NASB)**

There is always a need to have overseers of pastors. Many pastors cannot work without supervision. Most pastors are not driven or aggressive men. Indeed, many pastors are phlegmatic, slow and without a drive.

A bishop must therefore know and understand the need for overseers in the church who will drive the pastors and supervise them to do better for the Lord. Therefore, a bishop must know and understand the work of overseers.

1. A bishop must constantly train and appoint people with the appropriate qualities to become overseers.

2. A bishop must manage and supervise the overseers so that they execute their prescribed duties.

3. An overseer must have spiritual and administrative oversight over the churches under him.

4. There are different levels of overseers. An overseer of a few church members is called a Shepherd. An overseer of an entire church is called a Pastor. An overseer of pastors is called an Overseer.

5. When a lay pastor is an overseer of churches, he is called a Lay Deputy Overseer.

6. A bishop is an overseer who oversees a large geographical region or a large administrative sector of the church.

7. An Overseer must pastor and develop a church making it worthy of being the centre of a Diocese or Council where other Pastors and leaders he supervises can assemble for meetings.

8. The Overseer should develop close relationships with the pastors he oversees through frequent communication with pastors and leaders above and below his rank.

9. The Overseer should preach at specially organized services in the churches under his oversight.

10. The Overseer must personally conduct conventions and preach at these conventions in the churches under his oversight.

11. The Overseer should aim to plant more churches in the geographical area under his oversight to increase the total number of churches under his oversight.

12. The Overseer should endeavour to train more people under his oversight to become pastors with the aim of increasing the total number of pastors under his oversight.

13. The Overseer should aim to train more people under his oversight to become shepherds to increase the total number of shepherds under his oversight.

# CHAPTER 12
# A Bishop Must Know the Duties of An Overseer

**It is a trustworthy statement: if any man aspires to the office of overseer, it is a fine work he desires to do.**

**1 Timothy 3:1 (NASB)**

1. An overseer must organise camps, night schools, and other forms of informal pastoral training sessions for shepherds and pastors under his oversight every year.

2. An overseer must ensure that he encourages, drives, assists and motivates the pastors and shepherds he oversees, to acquire land for the church and for church buildings, where possible.

3. An overseer must ensure that he encourages, drives, assists and motivates pastors and shepherds he oversees to attend relevant camps, relevant conventions and other relevant church governmental meetings.

4. An overseer must ensure that he joins and blends the churches under his oversight to the rest of the denomination by ensuring that the recommended Christian literature is used by church members, shepherds, pastors and all churches under his oversight.

5. An overseer must ensure that he joins and blends the churches under his oversight to the rest of the denomination by ensuring that relevant audio and video products are available and used by church members, shepherds, pastors and all churches under his oversight.

6. An overseer must ensure that he joins and blends the churches under his oversight to the rest of the denomination by ensuring that everyone under his oversight has subscribed to and is abreast with the latest messages via the prevailing technology.

7. An overseer must ensure that he joins and blends the churches under his oversight to the rest of the denomination by ensuring that all shepherds and pastors under his oversight communicate appropriately and interact with the leadership of the Church.

8. An overseer has full administrative responsibility for the churches under his oversight and must ensure that they are compliant with every administrative requirement in existence.

9. An overseer must ensure that there is a prevalence of love, loyalty and unity in all the members and churches under his oversight through the teachings on loyalty and compliance with church regulations.

# CHAPTER 13
# A Bishop Must Continually Train and Appoint Bishops

**And he ordained twelve, that they should be with him, and that he might send them forth to preach,**

**Mark 3:14**

A Bishop is someone who is consecrated and has oversight of the vision and mission of a Church.

Jesus constantly trained and appointed top ranking leaders. It is important to constantly train people in the highest rank of leadership. Therefore, a bishop must know and understand the requirements for becoming a bishop of a church.

## Have Clear Qualifications for Consecration of Bishops

1. A Bishop must be in full time ministry.

2. A lay person must not be a Bishop because a Bishop occupies the highest office with the greatest responsibility and care for a church. He can in no way have divided attention for the church.

3. A Bishop must have proper, adequate and broad-ranging communication with the founder of the church as well as with the most senior Bishops and leaders of the church.

4. A Bishop must have built a church successfully and have successfully pastored congregations for many years.

5. A Bishop must have been involved in the acquisition of land and property. He must understand and know all about the acquisition of land and properties.

6. A Bishop must have been involved in the construction of church buildings. He must understand and know all about construction.

7. A Bishop must have a completed seat of government. A seat of government is a cathedral and a set of offices.

8. A Bishop must be financially sufficient enough to help other churches to build and develop. The ability to help other churches develop is central to the existence of a Bishop and is the reason for the need of a completed seat of government as a condition for consecration.

9. A Bishop must be financially sufficient to be able to pay himself and provide all his needs and the needs of his employees without seeking assistance or aid from anywhere. These needs include housing, cars, travel expenses, construction, maintenance, international relations, hospitality and compassion work.

10. A Bishop must understand administration, must have been involved in administration and must have handled administrative issues successfully.

11. A Bishop must have successfully gone through transfers as well as changes in ministry and ministry status.

12. A Bishop must have successfully nurtured true sons who are successful in ministry and are known to be his products and fruits in ministry.

13. A Bishop must have successfully handled disloyalty without much loss or devastation.

14. A Bishop must have successfully handled awkward or odd sons in the ministry.

15. A Bishop must have a broad interest and concern for the church. He must have an understanding of ministry in the different parts of the world, such as poor and undeveloped Africa as well as rich and developed America.

16. A Bishop must have a stable marriage.

17. A Bishop must have overcome personal moral and marital problems. A Bishop must have appropriate relationships with the opposite sex. A Bishop must not be involved with immorality, fornication or adultery.

18. A Bishop must have done well financially both in private life and in the ministry.

19. A Bishop must demonstrate his ability to relate with the great in society, such as international wealthy city dwellers, governmental leaders and business leaders.

20. A Bishop must demonstrate his ability to relate with the small in society, such as, poor rural dwellers, beggars, the sick and the handicapped.

21. A person involved in or committing immorality, polygamy, sexual perversions and all forms of sexual misconduct, lying, stealing, murder, smoking, drinking, the use of narcotics and such vices cannot be appointed as a Bishop.

22. A Bishop must be male.

## Lady Bishops

By a subjective decision, the Council may choose to consecrate high-ranking Lady Pastors with a proven calling confirmed by their ministry fruits. Such a lady will be consecrated into the office of an Episcopal Sister / Elect Mother and will be designated as such. Their function could be similar to that of a Bishop and they may be allowed to lead a denomination or oversee a Region.

## Have a Systematic Bishops Training Programme

There should be qualifications and procedures for becoming a bishop. The procedure outlined here can be used for becoming a bishop:

A nominee to be consecrated as a bishop must successfully go through some clerkships and other training programmes in a Bishops' School.

1. **A Clerkship of History:** A good knowledge of history is necessary for the ministry of a

bishop.

2. **A Governing Clerkship:** A good knowledge of church government is necessary for the ministry of a bishop.

3. **A Loyalty Clerkship:** A good knowledge of loyalty and disloyalty is necessary for the ministry of a bishop.

4. **A Finishing School Clerkship:** A good knowledge of table manners and etiquette, travel exposure and international experiences are necessary for the ministry of a bishop.

5. **An Academic Clerkship:** This involves the study of in-house books and recommended books on leadership, the ministry, shepherding, the anointing, evangelism, pastoral work, church planting, church growth and church government.

## Have a Bishops' Appointment Point System

The church must create and implement an objective point system through which bishops will be appointed and consecrated. This objective point system will help to take away the subjectivity that surrounds the appointment and consecration of bishops in churches.

Instead of using ill-defined and ambiguous criteria to appoint people as bishops, create and implement an objective point system. A point system will protect you from mistakes that can arise from a highly subjective system of bishops' appointments and consecrations.

A church must understand the need for fairness, justice and judgment in the appointment of bishops. Many ministers are offended in churches because they feel rejected and not recognized by the church in spite of their great contributions.

In the point system shown below, a person must have 1500 points in order to be consecrated as a bishop. Study this point system and see how you can use it to help appoint bishops.

## BISHOPS APPOINTMENT POINT SYSTEM

| | CATEGORY | POINTS |
|---|---|---|
| 1. | I have worked personally, closely and successfully with the Founder for several years (Subjective point) | 1000 |
| 2. | I am an accomplished grower of a church | 200 |
| 3. | I am an accomplished church planter | |
| 3. | I am an accomplished builder of church buildings | 200 |
| 4. | My Communication at all levels is good | 200 |
| 5. | I have accomplished several transfers in the ministry | 200 |
| 6. | I have a seat of government which is a cathedral | 200 |
| 7. | I have completed a clerkship of History lessons | 100 |
| 8. | I have completed a clerkship of Church Government | 100 |
| 9. | I have completed a clerkship of Loyalty and Disloyalty | 100 |
| 10. | I have completed a clerkship of Finishing School lessons | 100 |
| 11. | I have completed a clerkship of the Makarios (or any collection of in-house books, recommended books on leadership, the ministry, shepherding, the anointing, evangelism, pastoral work, church planting, church growth and church government | 100 |
| 12. | I have enjoyed Personal/Small Group Interactions with the Founder of the church | 100 |
| 13. | I am in Full Time Ministry | 50 |
| 14. | I have successfully nurtured disciples | 50 |
| 15. | I have successfully handled cases of disloyalty and rebellion | 50 |
| 16. | I have broad multi-national experience in ministry | 50 |
| 17. | I have survived crises, trials and tribulations | 50 |
| 18. | I have Marital Stability | 50 |
| 19. | I have handled administrative work in the church | 50 |
| 20. | I am in good financial standing without shortages or debt | 50 |
| | Minimum points for recommendation | **1500** |
| | Recommendations | |
| | 1. I have been recommended by three Bishops | |
| | 2. I have been voted for by the Bishops' Council | |
| | 3. I have been voted for by The Council | |
| | 4. I have been recommended by the Founder of the church | |

1. A nominee can be assessed and appointed by the Bishops Appointment Point System presented in this chapter.

2. A nominee must have obtained recommendations from a prescribed number of bishops where applicable, or from a Bishops' Council.

3. A nominee must fill a nominee's questionnaire form.

4. A nominee must successfully pass a nomination interview conducted by a panel of bishops.

5. A nominee must achieve a vote of confidence in his consideration by a Bishops' Council.

6. A nominee must have a letter of recommendation from the Founder.

7. A nominee must have an appointment letter as Bishop-elect.

8. A nominee must obtain a letter of schedule, stating the date and venue for the Consecration ceremony.

9. A nominee must have a rehearsal for a Consecration ceremony.

10. A nominee must undergo a Consecration ceremony and be presented with a Certificate of Consecration.

11. Every bishop should sign a Bishops' Episcopal Covenant of Duty and Loyalty, which is an agreement between every bishop and a Bishops' Council in which every bishop; agrees to his responsibilities, and agrees to be loyal to the church or the denomination.

# CHAPTER 14
# The Bishop Must Know and Understand the Peirazo Appointment of Bishops

**And I will keep on doing what I'm doing. That will stop those who claim they have things to brag about. They think they have a chance to be considered equal with us. People like that are false apostles. They are workers who tell lies. They only pretend to be apostles of Christ. That comes as no surprise. Even Satan himself pretends to be an angel of light. So it doesn't surprise us that Satan's servants also pretend to be serving God. They will finally get exactly what they deserve.**

**2 Corinthians 11:12-15 (NIRV)**

Usually, a bishop is appointed after he has borne many fruits, has many works to show for his ministry, has fulfilled the conditions for appointment as laid out in an objective point system, has fulfilled all requirements for becoming a bishop, has been vetted and has received all the necessary recommendations. This is in accordance with Apostle Paul's declaration that he had lots of fruits to show and that he was not inferior to the chiefest of apostles.

**I am become a fool in glorying; ye have compelled me: for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.**

**2 Corinthians 12:11**

1. Another method of appointment of bishops exists which requires more faith and more prayer. This method of choosing a bishop and appointing him by faith is called the "*Peirazo*" appointment method and is based on Jesus' method of appointing apostles; that is men who had not proved themselves nor borne fruit in any way yet. This "*Peirazo*" method is one in which all the laid-out procedures, the point systems, the vetting, the recommendations and the voting are bypassed and the candidate is prayerfully scrutinized, analyzed, discussed and chosen by faith. A council or a founder, thereby, elects a person by faith to become a bishop.

**And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;**

**Luke 6:12-13**

2. A bishop may be appointed or removed by a method called "*Peirazo*". *Peirazo* is a Greek word used in the book of Revelation which means to try someone, to scrutinize a person's life, to prove, to test one's faith and virtue, and to examine thoroughly the claims of a person.

**I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are**

**not, and hast found them liars:**

**Revelation 2:2**

3. *Peirazo* appointments use a high element of faith and prayer. Faith is high in *Peirazo* appointments because the person being appointed may not have achieved much or have many fruits or works to show, just as it was in the case of the apostles whom Jesus appointed. Faith will always lead to a good report.

**Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report.**

**Hebrews 11:1-2**

4. In *Peirazo* appointments, a person is tried, tested and scrutinized as to whether he is an apostle, a bishop or not. The church in Ephesus was recommended for trying, testing, proving and scrutinizing people to know if they were apostles or not.

**Unto the angel of the church of Ephesus write; These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars:**

**Revelation 2:1-2**

5. The Executive Council or the most senior ministers of the church must meet to prayerfully scrutinize, examine, test, prove, analyze and determine if the candidates for appointment are truly apostles or not. The criteria to be used in *Peirazo* appointments should include all the biblical conditions for being a pastor plus any other known criteria for becoming a bishop or apostle. If the council collectively believes that the person is truly an apostle or a bishop, then by a simple vote of approval, he can be appointed and consecrated as such. Matthias was scrutinized at a meeting and immediately chosen to be an apostle.

**Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,**

**Acts 1:21-24**

6. If an existing bishop is put through "*Peirazo*" and is found to not currently or no longer carry the qualities of a bishop or apostle, the council must reject and remove him from the roll of bishops. As happened in the church of Ephesus, it is possible to find out that some who are appointed bishops or apostles are not so at all.

**A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**

**1 Timothy 3:2**

7. The council must come to collective, subjective and prayerful decisions about whether or not to apply "*Peirazo*" to appoint and consecrate someone as a bishop, or whether or not to use it to remove a person from being a bishop, by means of a simple voting procedure. Matthias

was chosen to be the twelfth apostle by a simple vote after the candidates were analyzed at the meeting.

**And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.**

**Acts 1:24-26**

8. Indeed. Jesus took such "*Peirazo*" decisions after prayerfully considering this momentous issue in an all-night prayer meeting. The method Jesus used to appoint apostles is therefore a pattern for the church in choosing people by faith and prayer for the high office of an apostle.

**And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;**

**Luke 6:12-13**

# CHAPTER 15
# The Bishop Must Know and Understand the Oversight Duties of a Bishop

**The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind;**

**1 Peter 5:1-2**

A bishop must know and understand the oversight duties of a bishop. He must carry out the duties of a bishop with all his heart as unto the lord.

## THE OVERSIGHT DUTIES OF THE BISHOP

1. A Bishop is an overseer who oversees a number of churches.

2. A Bishop is an overseer who presides over all matters in the churches that he oversees.

3. A Bishop supervises the administrators and the administrative systems of the churches under his oversight and is responsible for their work.

4. A Bishop supervises the churches and all church growth related matters under a Council.

5. A Bishop supervises the overseers, pastors and leaders in the church, under his oversight.

6. A Bishop ensures that biblical standards required of overseers and pastors and leaders are maintained.

7. A Bishop ensures that overseers, pastors and leaders who encounter moral failure, marital failure, financial corruption, spiritual deterioration are helped, restored, removed, suspended or dismissed as is appropriate.

8. A Bishop ensures that immorality, polygamy, sexual perversions and all forms of sexual misconduct, stealing, murder, smoking, drinking, the use of narcotics and such vices do not exist amongst the overseers, pastors and ministers of the church or denomination.

9. Where applicable, a Bishop oversees a large administrative sector of a denomination, such as a Development Office, a Legal Office, a Denominational Office and an Anti-Theft and Anti-Fraud Office. The Bishop may additionally oversee any other large administrative sector that may develop in the future.

10. A Bishop of an administrative sector presides over all matters in that administrative sector.

11. A Bishop must refer matters that are beyond his capability to the Bishops' Council.

12. A Bishop must endeavour to ensure that camps, night schools, and other forms of informal pastoral training sessions are organised for pastors, Minister Shepherds and shepherds under his oversight every year.

13. A Bishop must, where applicable, do his best to encourage, drive, assist and motivate pastors, Minister Shepherds and shepherds in his Council to acquire land for the church projects and and church buildings.

14. A Bishop should encourage, drive, assist and motivate pastors, Minister Shepherds and shepherds in his Council to attend relevant camps, relevant conventions and other relevant church governmental meetings.

15. A Bishop must strive to join and blend the churches under his oversight to the rest of the church by ensuring that his pastors, Minister Shepherds and shepherds attend all mandatory joint services.

16. A Bishop must strive to join and blend the churches under his oversight to the rest of the church by ensuring that the in-house books messages and all other in-house resurces are plentifully available and are used by his church members, pastors, Minister Shepherds and shepherds in all the churches under his oversight.

17. A Bishop must strive to join and blend the churches under his oversight to the rest of the denomination by ensuring that everyone under his oversight has subscribed to and is abreast with the Founder's messages via Podcast, YouTube, Facebook live and any other prevailing technology.

18. A Bishop must strive to join and blend the churches under his oversight to the rest of the denomination by ensuring that all pastors and Minister Shepherds under his oversight use the appropriate technology to communicate and stay in touch with the leadership of the church.

19. A Bishop must strive to join and blend the churches under his oversight to the rest of the denomination by ensuring that all pastors and Minister Shepherds under his oversight frequently access relevant Church information on the Church's website and on other related websites.

20. A Bishop must do his best ensure that every pastor, Minister Shepherd and other shepherds under his oversight own and actively use all materials of the Founder as well as every other recommended material from other sources.

21. A Bishop has full administrative responsibility for the churches under his oversight and ensure that they are administratively compliant with every administrative requirement in existence. He must supervise the correct procedure for money handling, supervise the prompt submission of reports to the appropriate office, and ensure prompt, appropriate and respectful responses to emails, texts and other forms of communication to the Council.

22. Where applicable, a Bishop must endeavour to grow his headquarters church by preaching and teaching there on Sundays and on weekdays.

23. A Bishop is, where applicable, expected to develop a headquarters church worthy of the Council where the other pastors and leaders can assemble for meetings.

27. A Bishop must develop close relationships through frequent communication with pastors and leaders above and below his rank.

24. A Bishop must, where applicable, preach at specially organized services in the churches under his oversight. He should also personally conduct conventions and preach at these conventions in the churches under his oversight.

25. A Bishop should aim to increase the total number of churches under his oversight by thirty per cent every year through church planting.

26. Where applicable, a Bishop must train more people under his oversight to become pastors with the aim of increasing the total number of pastors under his oversight by thirty per cent

every year.

27. A Bishop should train more people under his oversight to become shepherds with the aim of increasing the total number of shepherds under his oversight by thirty per cent every year.

28. A Bishop must strive to promote and encourage the prevalence of love, loyalty and unity in all the members and churches under his oversight through the teachings on loyalty and compliance with church regulations.

# SECTION 3: CHURCH GOVERNMENT AND LAY MINISTRY

# CHAPTER 16
# A Bishop Must Know, Understand, Establish and Promote the Lay Ministry in the Church

**I commend unto you Phebe our sister, which is a servant of the church which is at Cenchrea:**

**That ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also.**

**Greet Priscilla and Aquila my helpers in Christ Jesus: Who have for my life laid down their own necks: unto whom not only I give thanks, but also all the churches of the Gentiles.**

**Romans 16:1-4**

Volunteerism is very important in the church. There must be Christian volunteers who work, sacrifice and serve the Lord, giving their time and talents without expecting pay. A Bishop and every member of the government of a church must understand what it means to be a lay person. A bishop must know how to work very well with lay people. The lay ministry is so important that a Lay Movement must be established with the aim of supporting lay ministry. A church without a lay ministry will never grow.

## Establish a Lay Movement

1. The Lay Movement is made up of appointed lay pastors in the church whose aim is to support, promote, enhance and encourage lay ministry in the church.

2. A lay pastor is someone who has demonstrated the successful combination of ministry with secular work, and has remained faithful.

3. A lay pastor is someone who has faithfully borne fruit as a volunteer and has never demonstrated the characteristics of a hireling or of someone who wants to be paid for his service in the house of God.

4. A lay pastor must be in love with the lay ministry and pledge to defend it against attacks of the spirit of Gehazi and the spirit of the hireling.

5. A lay pastor must, in spite of secular work, be successful in ministry, be a good example of a volunteer and have fruits to show for his work as a lay pastor.

6. A lay pastor must be an example of a good financial contributor to the ministry.

## A Lay President

A lay president is a lay person who excels in pastoral work. A lay president is an ultimate volunteer who even though a lay person is accomplished and competent in pastoral work and has made a lasting impact in both pastoring, giving and helping the church. A lay president can participate in a Governing Council of a church.

1. A lay president is the highest type of lay pastor. A Lay president is given the title of "President" to encourage him to work hard.

2. A Lay President is an exemplary good and mature, high-ranking lay pastor, appointed by a church council because of his demonstration of deep commitment to the ministry.

3. A Lay President, in maturity, must understand, support and flow wholeheartedly with the work of full-time ministry.

## A Missionary President

A Missionary President is a lay person who excels in missionary work. A Missionary President is an ultimate missionary who even though a lay person, is accomplished and competent in mission work and has laid a lasting foundation for the church. A Missionary President can participate in a Governing Council of a church.

# CHAPTER 17
# A Bishop Must Establish a Lay Council

**Salute Herodion my kinsman. Greet them that be of the household of Narcissus, which are in the Lord.**

**Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.**

**Salute Rufus chosen in the Lord, and his mother and mine. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.**

**Romans 16:11-14**

A Lay Council is an honourable and dedicated group that can operate in the highest offices of ministry, as needed. A Lay Council assists in the establishing of the concept, the practice and the importance of lay ministry, lay pastors, volunteers, and working for the Lord without being employed by the church, as against full-time ministry employment in the churches. The holistic government of a church consist of several councils: the Bishops Councils, Pastoral Councils and Lay Councils. The Lay Council forms the third arm of the church's governmental structure.

## DUTIES OF A LAY COUNCIL

3. A Lay Council has the duty of *setting aside time* to attend meetings and to contribute substantially, both at meetings and outside meetings to ensure the sound development of the church.

4. A Lay Council has the duty of *setting up specialised Boards or teams* that would be charged with championing and continually developing a specific area of the lay ministry to the highest level.

5. A Lay Council has the duty of *setting aside money to attend meetings, raising money and earning money* to contribute substantially and exemplarily for the sound development of the church.

6. The Lay Council duties includes *assisting and helping in any and all church overseer duties,* as necessary and as is possible. Lay Presidents may encourage this activity by setting up a special board to help with church overseeing duties.

7. The Lay Council must therefore *study and make themselves conversant* with matters of church governance, in order to understand and participate in the duties of the bishop.

8. The Lay Council duties includes assisting and helping in any and all *church leadership duties*, as necessary and as is possible. Lay pastors that assist bishops excellently in their duties as leaders of the church can be called Bishops' aide-de-camps.

9. The Lay Council duties includes assisting and helping in any and all *administrative work* that is necessary. The Lay Council must therefore study and make themselves conversant with church governance in order to understand and to participate in the administrative functioning of the church.

10. The Lay Council duties includes assisting and helping in any and all *construction work, building and acquiring and maintaining properties* for the church. Lay Presidents may encourage this activity by setting up a special board to help with church buildings.

11. The Lay Council duties includes assisting and helping in any and all *preaching and teaching* duties in churches as is necessary.

12. The Lay Council duties includes assisting and helping in the *sending of missionaries into the world and maintaining them on the mission field* for as long as is necessary. In this regard, the lay presidents can set up a board to promote missions and to support missionaries.

13. The Lay Council duties include assisting and helping in any and all *training of pastors* in informal meetings or in formal Bible schools.

14. The Lay Council duties include assisting and helping in any *itinerant preaching in the churches* whether for Sunday services, conventions or camp meetings. Lay Presidents may encourage this activity by setting up a special board to help with itinerant preaching duties.

15. The Lay Council duties include assisting and helping in any and all *conferences crusades and other ways*. Lay Presidents may encourage this activity by setting up a special board to help with conferences and crusades.

16. The duties of the Lay Council include *protecting and defending the church* from external and internal attacks and crises of all types and preserving the church and its ministries from destruction, from deviations and from distractions of all sorts whatsoever.

# SECTION 4: CHURCH GOVERNMENT AND MISSIONS

# CHAPTER 18
# The Bishop Must Create, Supervise and Run a Missions' Office

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:**

**Matthew 28:19**

**A** bishop must create a Mission's Office, and must know and understand all the work that is done by the Mission's Office.

A bishop must supervise the work done by the Mission's Office and use the administrative help of the Mission's Office to run the church more effectively. The Mission's Office must be upgraded and improved as technology develops.

## THE MISSIONS OFFICE

1. The Missions Office is also called the Missionary Society.
2. A Missions Office is an administrative office, which prepares and sends every missionary to his mission.
3. A Missions Office takes care of missionaries at all stages of their mission., and properly places, positions and re-positions missionaries.
4. A Missions Office must ensure that a missionary has completed all documentation that is necessary before departure to the mission field.
5. A Missions Office must ensure there are the necessary and appropriate financial supplies required to sustain the missionary.
6. A Missions Office must provide appropriate basic needs to sustain the missionary.
7. The Missions Office caters for missionary needs and also collect data from all missions for administrative purposes. The missionary is required to submit monthly reports to this office and any other information requested.
8. The Missions Office monitors and manages the activities of all missionaries.
9. A Bishops can operate the Missions Office through an Administrator.

## DUTIES OF THE MISSION OFFICE ADMINISTRATOR

1. The Administrator properly prepares and sends every missionary to his mission, and properly places, position and re-position pastors when the need arises and take care of pastors and staff who have been recently sent or reassigned.
2. The Administrator should provide the missionary with the necessary paraphernalia for that particular mission.
3. The Administrator should visit the mission to know and understand the status of the mission and the welfare of the missionary.
4. The Administrator can create a Fund to support missions. The Fund will be used to continue

financing missions and church planting efforts of the Church.

5. The Administrator must create a checklist of issues that need to be sorted out before a missionary is sent on a mission. It must show that a missionary has completed all departure documentation as well as any other documentation that may be required by the Missions Office.

6. The Administrator must provide data that shows the rank and background of a missionary and whether pre-missionary posting training has been done.

7. The Administrator must provide data that shows that a missionary has all documents that he must have.

8. The Administrator must provide data on the contact(s)/host(s) in the country/location where the missionaries have been sent.

9. The Administrator must provide and analyse data from the Missions Office on the income, attendance and preaching patterns of a mission.

10. The Administrator must provide and analyse data on human resource provisions and whether they have been followed.

11. The Administrator must provide and analyse data on paraphernalia for each missionary and mission.

12. The Administrator must make follow-up phone calls concerning missionaries to ensure that the human resource and paraphernalia offices have done their work.

13. The Administrator must provide and analyse information on pastors who are being transferred, withdrawn, re-sent, etc., as to why they are being transferred and whether they have been properly placed.

14. The Administrator must provide and analyze any additional data or information they deem important.

15. The Administrator must take decisions that will bring about improvements of the Missions Office. The Bishop may select some areas to focus on for improvement.

# CHAPTER 19
# A Bishop Must Continually Train and Send Missionaries

**Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.**

**Matthew 28:19-20**

Sending missionaries into all nations is a direct fulfilment of the Great Commission. It is perhaps the most important work that you can be involved with.

A good church government must know and understand and believe that the work of the Great Commission is to send missionaries into the whole world. It is therefore important for bishops and leaders of the church to:

1. Know and understand the work of missionaries.
2. Train and appoint people with the appropriate qualities to become missionaries.
3. Ensure that missionaries have all relevant documentation completed.
4. Manage and supervise the missionaries so that they execute their prescribed duties.
5. Ensure that missionaries are cared for and made to develop great and successful missions.

## Understand the Duties of Missionaries

1. A missionary is someone who responds to the call to missions and goes to the mission field.

   **For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.**

   **Hebrews 5:1-4**

2. A missionary must always remember his first love and the reason for which he decided to be a missionary. Should any doubts arise in his mind, he should remember that many missionaries have gone ahead of him, and many more will go after him. Let this be an encouragement to him, lest the devil makes him believe he is the only one on the field. He should always set his eyes on God's purpose and the privilege to be a partaker of His suffering on the mission field.

   **I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are**

**not, and hast found them liars: And hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love.**

**Revelation 2:2-4**

3. The basic duty of every missionary is to be an ambassador of Christ and an ambassador of the church which sent him to the mission field. The missionary must go to the assigned post and work hard to establish a church in the name of the church or denomination that sent him.

**Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.**

**2 Corinthians 5:20**

4. A missionary must have the basic qualities of being a strong, hard and unrelenting leader. A missionary must have a flowing, submissive and supporting wife who is in subjection and must not have a very large family.

**Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;**

**1 Peter 3:1**

5. As a matter of policy, a missionary should have a Consent Form signed by his parent, guardian or family, consenting to his being sent on the mission. This is to ensure that the family of the missionary are happy and pleased that their relation is going away and that they are aware of all the risks, challenges and possible privileges and rewards that may arise. These formalities are to ensure that the missionary or his family would never say that he was under undue influence to do something that he did not really understand or want to do.

6. Missionaries should provide the church's Missions Office with copies of school and university certificates, drivers' licenses, passports, identification cards, voters' cards, and any other important documents that may be requested. Missionaries should also take these documents with them onto the mission field. Missionaries shall ensure that they have paid all debts before departing for the mission field.

**And Jesus answering said unto him, Suffer it to be so now: for thus IT BECOMETH US TO FULFIL ALL RIGHTEOUSNESS. Then he suffered him.**

**Matthew 3:15**

7. Upon arriving in the country or assigned station, it is expected that the missionary will work hard to have a church service under the banner of the church or denomination that sent him within one month of his arrival. The work will involve a lot of praying, fasting, witnessing, preaching, visiting and personal Bible study. The missionary is expected to focus on the assigned duty and not be side-tracked by other things.

**But we will give ourselves continually to prayer, and to the ministry of the word.**

**Acts 6:4**

8. The missionary must not destroy or undermine other churches to collect their members. Destroying other people's churches to start your church will result in your church also being destroyed in the future.

**Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.**

**Galatians 6:7**

9. The missionary must attempt to register the Church in that country unless specifically instructed by the Missions Office not to do so.

10. The missionary should not join any church or ministers' council or body at his mission post without a prior clearance from the Missions Office.

11. The missionary must establish the important lines of communication with the appropriate church office, other pastors, and the bishops. The missionary must never become unreachable.

12. Mission field lay persons and lay pastors go to the mission field at their own expense and with the view of getting jobs in these places so that they can build the church whilst they flourish in their personal jobs.

13. The church's Missions Office may, in certain special circumstances and at its own discretion, assist a mission field lay person or a lay pastor to go to the mission field.

14. Full-time missionaries go to the mission field with the support of the church or denomination and with the view of building a church that will support them as they continue in full-time ministry. Upon arriving in a new country, they will come under the financial and legal framework required for a church in their new country.

As a matter of policy, every church in every country must have a separate financial and legal framework and status from the sending church if the sendiung church is located in another country.

15. Full-time missionaries can receive initial financial support for themselves by way of a Missionary Starter Package through the Missions Office and Missionary Society.

17. Lay missionaries should raise financial support for themselves through their own financial means such as parents, businesses, spouses or even scholarships.

18. Both full-time missions and lay missions are equally important and equally a part of the Church.

19. Missionaries should be frugal in their purchases, acquisitions and decisions to ensure that their limited finances go a long way to establish the mission.

20. Missionaries should strive to make their churches financially non-dependent through tithes and free-will offerings in the shortest possible time.

21. Missionaries should strive to follow all the regulations and guidelines for training pastors, shepherds and for running the church at all levels.

22. Missionaries should strive to recruit nationals and citizens of their new country to attend Bible School to receive training. These recruits, once trained, will return to the mission field to help continue the work.

23. Missionaries shall strive to maintain vital communication with the church's Missions Office on all legal issues, immigration issues and property issues.

24. Missionaries shall monitor the news and information coming from key foreign missions in the mission country.

25. Missionaries should immediately alert the church's Missions Office and Missionary Society of any developing emergency situations in the country of their residence.

26. Missionaries shall discontinue the mission in the event of war, political instability, rebel action, and civil unrest that makes it impossible to conduct normal church services. Emergency measures for missionaries shall be enacted during such seasons.

27. Missionaries shall evacuate all mission staff when other similar world organizations in the mission field do so. The evacuating missionary shall explain to the church members and its shepherds that he has been recalled because there is a standing order to leave a war zone immediately and not to wait till conditions make departure impossible. The missionary must then leave to the nearest safe country en route to the Missionary Society.

28. Missionaries must have money available on them for such emergencies.

29. The evacuating missionary shall appoint interim shepherds and leaders to oversee the church whilst he is away. In certain situations, the church must stop meeting as a church in order to avoid a mass massacre or similar tragedy. The church can meet as cells in homes or conduct services online. All equipment and properties of the church must be secured.

30. The missionary must endeavour to maintain communications with the church's Missions Office at all times.

31. Missionaries must visit home frequently, at least once a year, throughout their stay on the mission field.

32. Missionaries must live with their spouses on the mission field in order to establish the mission and to take away the sense of a temporary and short-lived effort. Missionaries may be apart from their spouses at the onset of the mission in order to focus on fasting, prayer and foundational mission work.

# CHAPTER 20
# A Bishop Must Know the Obligations of Full-Time Missionaries

**But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.**

**Acts 1:8**

A person in full-time employment who is sent or commissioned as a missionary from one country to another must of necessity resign in writing from his employment from the ministry in the country in which he resides.

After resignation from full employment in the country in which he resides, he should be employed, upon arrival, in the new country of his mission. Therefore, the employment in the new country of the mission should not be considered as a continuation of the employment from the country in which he used to reside. No missionary can therefore claim that Social Security payments, pension payments, taxes, insurance payments should continue to be paid in the country he used to reside in.

1. Every missionary must ensure that all payments for social security, tax, insurance or any other liability are paid appropriately in the new country of his current mission.

2. As a matter of policy, a person should only become a missionary when his parent or guardian has signed their consent stating their understanding of missions and giving due permission to their child or ward to be a missionary.

3. A person must also sign a Consent Form stating his understanding of missions before he becomes a missionary.

4. A missionary should be duly employed under the laws of the country of his mission to become a full-time missionary.

5. A Missionary becomes immediately subject to the laws of the country in which he is stationed upon his arrival on the mission field.

6. A Missionary must know and ensure compliance with all tax laws applicable to churches, missions and church employees in the country he works in.

7. A Missionary must know and ensure compliance with all the laws pertaining to Social Security or its equivalent, national insurance or its equivalent and health insurance for missionaries in the country he works in.

8. A Missionary must ensure that all employment procedures and policies under the labour laws of the country he is in are adhered to and judiciously followed by himself and by all those under his authority.

9. A Missionary must ensure that all the laws and requirements relating to health and safety in church offices and church buildings are strictly enforced in his mission and the country/ countries he oversees.

10. As a matter of policy, in the event of the death of a full-time missionary whilst on the mission field, the church should take responsibility for the funeral and burial arrangements and also give the appropriate care for the widow and children left behind.

# CHAPTER 21
# A Bishop Must Know the Obligations of Lay Missionaries

**Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.**

**Acts 13:1-3**

Apostle Paul was a lay missionary sent forth with Barnabas on extensive journeys and church planting efforts. Apostle Paul was a well-known tent maker and lay person, yet he became the greatest missionary of all time, paving the way for other great lay missionaries to be sent forth. The advent of lay missionaries was born through the ministry of Apostle Paul. It is important that every church develops the concept of lay people being sent into the whole world as missionaries.

1. Lay missionaries on the mission field must personally ensure compliance with all laws including the issuance and renewal of their work and residence permits on their mission fields. The church should not be responsible for issuance and renewals of work permits and visas for lay missionaries.

2. Lay missionaries are not employed by the mission nor the church; and it is therefore not the duty of the mission or the church to undertake and /or perform any statutory tax obligations on their behalf. The payment of income tax and any other tax obligations under the tax laws of the mission field nation should be the responsibility of the employer of the lay missionary, or where applicable, by the lay missionary himself.

3. Lay missionaries must personally take the appropriate steps to ensure that the required contributions are made for and on their behalf under any statutory pension scheme that pertains to their mission field nation. It should not be the duty of the mission or the church to undertake and/or perform any such statutory obligations on their behalf.

4. Lay missionaries must personally take the appropriate steps to ensure that they:

   (a) Undertake adequate medical / health insurance policies for themselves and for their families on the mission field;

   Or

   (b) Ensure that they and their families join statutory or compulsory national medical /health insurance schemes on the mission field;

   Or

   (c) Choose to do both (a) and (b) above where permissible.

5. It should not be the duty of the mission or the Church to undertake any such medical/health

insurance obligations on behalf of lay missionaries or on behalf of their families. Lay missionaries should not be covered by any medical scheme instituted and implemented by the church.

6. As a matter of policy, in the event of the death of a lay missionary or a Mission Field Lay person, whilst on the mission field, the church should not be responsible for the funeral and burial arrangements of the lay person.

# CHAPTER 22
# A Bishop Must Manage and Care for Missionaries

**Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity.**

**Philippians 4:15-16**

Missionaries must be cared for and supported throughout the mission. Initially, when missionaries are sent forth as lay persons, they can be given some support which can be termed a Missionary Starter Package.

A Missionary Starter Package is an amount of money designated to support the mission of a particular town, village or city. The starter package is an amount of money determined and set aside for the management, upkeep and provision of the needs of pioneering missionaries of churches worldwide.

**Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?**

**1 Corinthians 9:7**

1. The Missionary Starter Package should have a Monetary Component. The monetary component consists of an amount of money that will be spent on and for the missionary in question until it is exhausted. The Missionary Starter Package may be given as a lump sum or in small amounts over a period.

2. The Missionary Starter Package should have a Non-Monetary Component. The non-monetary missionary package includes but is not limited to pulpits, offering baskets, sign boards, books, and any other paraphernalia necessary for church planting.

3. The value of the Missionary Starter Package should take into account the country to which the missionary is sent, the missionary's maturity, the missionary's performance in school, the missionary's ability to handle large sums of money and the missionary's educational background.

4. Whenever the missionary package support is exhausted, the missionary may apply for full-time ministry employment.

5. Lay missionaries can be considered for full-time ministry. The following conditions may be used as considerations for the employment of a lay missionary in full time ministry:

(a) The church with the lay missionary pastor must have a good income.

(b) The church pastored by the lay missionary must have a good attendance.

(c) The lay missionary must have upheld all spiritual and moral standards of the ministry.

(d) The lay missionary must have upheld the philosophy and the principles of the church.

6. If a missionary is not successful in his application for full-time employment, he must continue his ministry as a lay person. He must find a job or engage in some activity to earn himself an income whilst he continues on the mission field. He should not receive any further support from the Missionary Society or the Missions Office of the church.

7. It is recommended that the Missionary Starter Package administered should be the only package for starting, initiating and pioneering missionaries. If the missionary is unable to continue the mission as a lay person, he must decide to return to his original country or home city where he will be able to earn a living and continue his life, without depending on the church.

8. All pioneering and non-pioneering missionaries who have not gone through the procedure for employment but have received financial assistance, can be considered as having received and used a part or all of their Missionary Starter Package, depending on the level of Missionary Starter Package that is applicable to them.

# CHAPTER 23
# The Bishop Must Know About "Missionaries in Jeopardy"

**This is a true saying, If a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**

**1 Timothy 3:1-2**

A missionary can put himself in jeopardy by the choices, decisions and lifestyle of his own personal making and must fight by the grace of God to fully recognize this and build his own life, marriage and ministry.

1. The husband is expected to lead his spouse everywhere, including the mission field. If he cannot lead his wife, he should be disqualified from being a missionary.

   **Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working?**

   **1 Corinthians 9:5-6**

2. A husband who is a missionary is expected to rule his house. If he cannot rule and control his house, he should be disqualified from being a missionary.

   **(For if a man know not how to rule his own house, how shall he take care of the church of God?)**

   **1 Timothy 3:5**

   **Let the deacons be the husbands of one wife, ruling their children and their own houses well.**

   **1 Timothy 3:12**

3. Spouses are expected to be obedient and submissive to their husbands as they lead them to the mission. If a missionary cannot keep his wife in obedience, the missionary should be disqualified from being a missionary.

   **Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church. What? came the word of God out from you? or came it unto you only? If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.**

   **1 Corinthians 14:34-37**

4. A missionary is expected to have a certain kind of faithful wife. If a missionary has not chosen such a faithful, constant person as a wife, he should be disqualified from the mission.

   **Even so must their wives be grave, not slanderers, sober, faithful in all things.**

   **1 Timothy 3:11**

5. Based on these scriptures and principles, a full-time missionary is sent or appointed to his mission with the understanding that he will be accompanied by his spouse. This policy spells out a spouse's role in a successful mission. Spouses play a major role in all missions. A good spouse guarantees a good mission. A spouse can greatly help but can also greatly hinder a mission. The mission could be in the missionary's own country, city or village where he has lived all his life. The mission could also be in a foreign country or a distant town city or province. In the event that a spouse refuses or fails to join the missionary husband on the mission field, the mission will be put into jeopardy.

6. The missionary must be given 3 months for his wife to relocate and be with him on the mission field. If a missionary is separated from his spouse for a period of more than 3 months, the mission should be declared a "Mission in Jeopardy".

7. A "Missionary in Jeopardy" is considered to be someone who is unable to lead his wife around (1 Corinthians 9:5-6).

8. A "Missionary in Jeopardy" is someone who is unable to rule his house well (1 Timothy 3:5).

9. A "Missionary in Jeopardy" is a missionary who does not have his wife under subjection (1 Timothy 3:12).

10. A "Missionary in Jeopardy" is a missionary whose wife is not living in obedience to him (1 Corinthians 14:34-37) .

11. A "Missionary in Jeopardy" is a bishop or a pastor who is unable to make his wife and family comply without delay and come to live with him on the mission field. After 3 months of separation, the bishop or pastor in question will be labelled as a "Missionary in Jeopardy".

12. A "Missionary in Jeopardy" is defined as a minister who lives apart from his spouse for most of the year. A "Missionary in Jeopardy" is a missionary who is in danger of certain evils, risks and dangers.

13. A "Missionary in Jeopardy" should have the option to be laid off from full-time ministry to become a lay pastor if he so wishes. The "Missionary in Jeopardy" who chooses to become a lay pastor can be given a lay-off package that will include transportation to where his wife is. The package must be benevolent to enable a full-time missionary to transition to lay ministry and to re-settle.

14. A "Missionary in Jeopardy" should also have the option of continuing in full-time ministry on the mission field but be marked as a "Missionary in Jeopardy". Even though such a "Missionary in Jeopardy" is allowed to continue on in full-time ministry on the mission field, the church must not finance two homes, two sets of cars and two families, in two different locations. When a "Missionary in Jeopardy" is allowed to continue in the mission without his family, it is the missionary himself who is responsible for the financial implications of that decision and its consequences.

15. A "Missionary in Jeopardy" who has decided to carry on in full-time ministry, even in the absence of his spouse, must sign an undertaking in which he declares that he is fully aware of the need to have his wife with him, that he is aware of the need to rule his family and that he is aware of the need to be able to lead his wife about. However, under the circumstances of his life, he is unable to fulfil that duty but still wants to fulfil his ministry in full-time ministry even as a "Missionary in Jeopardy".

In the undertaking, he should state that he is aware of the grave danger and risk in which he has placed himself by being a "Missionary in Jeopardy" (as defined in the document) and its consequences. In the undertaking, he should take full responsibility for any consequences, whatsoever they may be, that affect his wife, his marriage and his family because he has chosen to continue in the risks associated with being a "Missionary in Jeopardy".

16. A "Missionary in Jeopardy" must be noted and marked as incapable of performing at a certain level of ministry because of his inability to lead his wife and rule his house. The church therefore must not erroneously or mistakenly elevate such missionaries who have been unable to lead their wives and rule their houses successfully. Such people should not be elevated or promoted to the office of a bishop, as stated in the Bible.

17. A "Missionary in Jeopardy" must be noted and marked as a person who is in grave danger of duality, a double marriage, fornication, adultery and the evil of having girlfriends on the side and even having illegitimate women living with him.

18. A "Missionary in Jeopardy" is likely to have unusually high levels of family challenges, immorality, marital challenges and other biblical disqualifying challenges since they are common temptations with "Missionary in Jeopardy".

19. A "Missionary in Jeopardy" is fully responsible for his family life, his marriage, his children and the decision he takes as to where his wife and children are. This is because the "Missionary in Jeopardy" has been given the option of either continuing as a "Missionary in Jeopardy" or becoming a lay pastor. All options are open to him and his family, with responsibilities left squarely on his own shoulders.

20. A "Missionary in Jeopardy" is someone whose church may not thrive because of the absence of his family. In such cases, the "Missionary in Jeopardy" must be dealt with and receive disciplinary measures as all other pastors are dealt with for moral and ministry failures. Such measures may include dismissal from full-time ministry.

# SECTION 5: CHURCH GOVERNMENT AND LEADERSHIP

# CHAPTER 24
# A Bishop Must Know and Understand the Leadership Duties in a Church Government

**So the LORD said to Moses, "Take Joshua son of Nun, a man in whom is the spirit of leadership, and lay your hand on him.**

**Numbers 27:18 (NIV)**

Know, understand and practice paramount leadership principles so that you fulfil all the leadership duties of a good church government. A government must take decisions and lead the way forward. These leadership principles must guide you and must be in your mind and heart as you carry out your duties as a leader. Through the teachings in this book you will catch the spirit of leadership that was upon Joshua, the son of Nun. If you do not have the spirit of leadership, you will not be able to carry out the functions of leadership.

## Paramount Leadership Principles

1. Everything Depends on the Leadership
2. Decide to Become One of the Few Good Leaders in This World
3. How Leadership Is Discussed in the Bible
4. The Type of Leadership You Must Avoid:
   i) The Leadership of a Child
   ii) The Leadership of a Woman
5. Become a Master of Strategic Steps
6. Interact with the Great and Small
7. Protect Your Integrity
8. Give People Hope
9. Never Use Power without Wisdom or Wisdom without Power!
10. Be a Man of Conviction!
11. Wait for Your Season
12. Use the Secret of Concentration
13. Help the People around You to Accomplish Great Things with Their Lives
14. Make People Obey You Gladly
15. Contemplate, Reflect, Be Thoughtful and Consider the Things You See Around You
16. Strive for Excellence
17. Rally People around You

18. Choose Hard and Difficult Things Instead of Nice and Easy Things
19. Readily Embrace New Ideas
20. Value People
21. If You Can't Read, You Can't Lead
22. See Ahead! Prepare for the Future!
23. Always Learn New Things
24. Know Your Strengths and Flow in Them!
25. Be Ready for a Long Fight!
26. Frugality! Count Your Pennies!
27. Tell the Truth
28. Recognize the Small Beginnings of a Great Career
29. Treat People as Equals but Make the Differences Clear
30. Predict the Future in a General Way
31. Do Not Allow Yourself to Be Poisoned by Bitterness
32. Change People's Minds
33. Know a Little about Everything That Goes On
34. Leader, Show Some Emotion
35. Take Your Privileges at the Right Time and for the Right Reason
36. Relate with Individuals and Relate with the Crowd
37. Overcome the Disadvantages of Youthfulness and Inexperience by Studying History
38. Take Responsibility and Give Account
39. Don't Give up Your Source of Power!
40. Be Decisive! It Is the Greatest Attribute of a Leader
41. Know about the Power of Habits and Develop Good Habits
42. Know Where You Are! Know Where You Are Not! And You Will Know Where to Go!
43. Become Self-Motivated. Do Not Expect Direction or Encouragement from Outside
44. Be Flexible, Rigidity Is Costly!
45. Command Your Troops!
46. Balance Your Priorities
47. Live by the Logical Laws of Teamwork
48. Get Angry Sometimes
49. Control the People You Lead by the Power of Teaching
50. Be a Great Leader, Go the Extra Mile

51. What Have You Survived?
52. Acknowledge the Gifts of Others
53. Be Creative
54. Respect Principles and You Will Build a Great Organization
55. Don't Think of How Much Money You Can Get from the People You Lead. Think of How Much You Can Help Them Grow in Your Influence
56. Grow in Your Influence
57. Develop Personal Proverbs and Dark Sayings
58. Negotiate with Authorities on Behalf of Your Followers
59. Convince People to Make Great Sacrifices
60. Take Everyone to the Top with You
61. Build Something if You Are a Leader!
62. Be Constantly Aware of Your Vision and Purpose
63. Always Stay One Step Ahead
64. Avoid Distraction
65. Make People Obey You When You Are Not Present
66. Hide and Flourish Like a Snake
67. Overcome the Effect of Rumours, Questions and Controversies about Your Person
68. Take That Decision! Most Decisions Will Involve Choosing Between Two Bad Options Anyway!
69. Don't Destroy Your Ministry by Saying the Wrong Things in Public
70. Avoid Artificial Leadership
71. Beware of Tiredness and Weariness
72. Gain Control over Your Domestic Life
73. Be Sincere, Don't Be a Hypocrite
74. Recognize Your Need For Help
75. Be Bold! Be Courageous!
76. Get People to Follow You Somewhere
77. Mix Truth with Grace to Gain More Followers
78. The Eight Greatest Decisions of a Leader
79. Carefully Choose Your Mentors
80. Inspire People
81. Find Solutions and Solve Problems
82. Be a Thinker

83. Reproduce Yourself in Others

84. Be a Can-Do Leader

85. Accept the Reality of Loneliness

86. Don't Forget Those Who Helped You

87. Translate Your Visions into Reality

88. Go in First and People Will Follow You Anywhere

89. Make Your Followers Love You. Make Sure They Don't Resent You

90. Watch out for Discontentment and Deal with it Decisively

91. Waste No Time on Critical People

92. Familiarity Is a Leadership Emergency, Deal with It Urgently

93. Fight Only Battles You Can Win

94. Use Symptoms and Signs to Guide You

95. Be a Loyal Leader

96. Overcome Hatred and Opposition

97. Relate with All Kinds of People Including People Who Are Not Your "Type"

98. Don't Be Surprised by Ingratitude

99. Allow People to Know You So They Can Trust You and Follow You

100. Influence People by Example

101. Recognize Your Desire as a Symptom of Your Call to Leadership

102. Do Not Rush around from One Emergency to Another

103. Always Remember: "Nobody Wins Until We All Win!"

104. Know the Names of Many People

105. Invest in Yourself

106. Value Time and Manage Time

107. Great Achievements Require Great Discipline

108. Value Every Moment in the Presence of a Great Leader

109. Take Charge!

110. Master the Art of Raising Money

111. Be Merciful

112. Refuse Treacherous Friendships

113. Work Harder Than All Those around You

114. Start Humble and End Humble

115. Convince People to Believe in You

116. Say a Lot or Say Nothing, Depending on Who You Are Talking To

117. Accept the Principle of Ranking

118. Turn the People around You into Better Human Beings

119. Move to the Right Geographical Location

120. Control Your Carnal Instincts

121. Understand the Difference between the Ideal and the Real

122. Identify the Different Types of Employees in Your Organization

123. Develop the Art of Keeping People Together

124. Constantly Think about the Day of Accountability

*(For a deeper understanding of these paramount leadership principles, see "The Art of Leadership" by Dag Heward-Mills.)*

# CHAPTER 25
# A Bishop Must Know the Duty of Reading

**Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, GIVE ATTENDANCE TO READING, to exhortation, to doctrine.**

**1 Timothy 4:12-13**

1. A bishop must read continually to overcome the handicap of "blindness". Many of us have huge blocks of ignorance.

**Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant?**

**Isaiah 42:19**

2. A bishop must read continually to know history and prevent the repetition of the mistakes of fathers who have gone ahead.

**And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, who therefore gave them up to desolation, as ye see. Now be ye not stiffnecked, as your fathers were, but yield yourselves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fierceness of his wrath may turn away from you.**

**2 Chronicles 30:7-8**

3. A bishop must be an avid reader otherwise he will be a poor leader. A person who does not read must not be allowed to continue posing as a leader in the church. Paul was specific about his instruction to Timothy. Spend time reading!

**Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. Till I come, GIVE ATTENDANCE TO READING, to exhortation, to doctrine.**

**1 Timothy 4:12-13**

4. A bishop must read the Bible several times over and memorize many sections of the Bible. Reading the Bible over and over is key to having a good knowledge and understanding of the wisdom, truth and philosophy on which a church is built.

**Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.**

**Philippians 3:1**

5. A bishop must read the materials written by the founder of the church. A person who has given birth has been anointed to produce breast milk or essential food for what he has brought forth. Reading the materials of the founder of your church over and over is key to having a very good knowledge and understanding of the wisdom, truth and philosophy on which your particular church is built. If the founder of your church has not written any materials, you can read the materials written by the founder of another church.

6. A bishop must read this particular book several times over. This is not a book for average Christians. It is a book for those interested in the management and government of a church

and a denomination. Reading it over and over is key to having a very good knowledge and understanding of the wisdom, understanding and counsel necessary to be a leader, a pastor and a bishop in a church.

# CHAPTER 26
# A Bishop Must Know and Understand the Warfare Duties of a Church Government

**This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare;**

**1 Timothy 1:18**

A Bishop must understand and practice supreme warfare principles in order to fulfil all the militarised duties of a good church government. A good government must take decisions and fight its way forward. These warfare principles must guide you and must be in your mind and heart as you carry out your duties as a leader. Through the supreme warfare principles outlined in this book, you will catch the grace to fight a good fight that was given to Apostle Paul. If you do not have the grace to war a good warfare, you will not be able to carry out the functions of good governance.

## Supreme Principles of Warfare

1. A good general learns about warfare!
2. A good general will avoid a foolish fight!
3. A good general will fight a good fight
4. Get used to the war atmosphere
5. The business of war is to take new territories and to defend yourself
6. Firmness must be directed at quieting, humbling and controlling your enemy
7. A good general is not surprised at the outbreak of war
8. You must select and maintain your aim
9. A good general and maintenance of morale!
10. Never forget about war in times of peace!
11. You must have the initiative - offensive action!
12. A good general must be inexorable
13. When you become a defender, you have become a loser!
14. A good general has surprises
15. A good general uses concentration
16. A good general and the economy of effort
17. A good general and flexibility
18. A good general avoids pyrrhic victories
19. A good general maintains unity at all levels
20. A good general ensures sustainability of the mission

21. A good general is decisive
22. Fight extremes with extremes!
23. A good general identifies dangerous enemies by their lies
24. Do not deal with the enemy in the spirit of benevolence
25. Extinguishment and annihilation!
26. Keep your plans as dark as night!
27. A good general subdues the enemy without fighting
28. It is more important to outthink your enemy than to outfight him!
29. A good general does not advance relying on sheer numbers
30. A good general knows his invisible enemies
31. A good general seeks out enemy agents who have come to spy on him
32. Timing is essential to a good general
33. A good general has a surprise for every surprise
34. A good general expects an attack of depression
35. A good general prepares himself to meet a cruel enemy
36. A good general uses money as a weapon
37. A good general can achieve greatness through foreknowledge
38. Generals are not constrained by people around them
39. It is the fault of the general when troops flee or are routed in battle
40. Wars are won by lightning strikes!
41. A good general expects an attack on his home base
42. A good general expects an attack on his aides, friends and relatives
43. A good general expects his enemy to attempt to assassinate him
44. A good general actively attacks the hidden agendas that are not the goal of the army
45. A good general continues to fight in the midst of terror and panic
46. A good general fights to win but knows that he will have some losses
47. A good general knows that death can happen but does not throw himself at death
48. A good general expects attacks at his weak points
49. A good general must be aware of the long-term and short-term plans of the enemy
50. A good general must judge by actions
51. A good general must identify dangerous enemies and declare war on them
52. A good general is visible
53. A good general knows how to overcome superior enemies and stalemates

54. A good general is unpredictable

55. A good general is worth ten thousand men

56. Expect your enemy to send a woman!

57. A good general fights with technology

58. A good general fights by building

59. A good general encircles his enemy

60. A good general fights with all his weapons

61. As long as the enemy is not completely defeated, he may defeat you!

62. War does not spring up quite suddenly!

63. The foremost quality required in a general is courage!

64. A good general fights to capture the minds and hearts of people

65. War moves in an atmosphere of risk, danger, uncertainty, physical effort, energy and change!

66. War is serious business with a serious object!

67. The stronger the motive, the greater the war effort!

68. When war erupts, find out who is financing your enemy; that is your real enemy!

69. You cannot force a good general to turn away from battle

70. The staunchness of a general is his resistance to a series of blows

71. Poor communication will destroy the general

72. A good general does not advance recklessly

73. A good general makes special efforts to know about the enemy

74. A good general is good at both fighting and dodging evil

75. A good general fights in four dimensions

76. A good general knows when to end the war

*(For a deeper understanding of these supreme warfare principles, see the book "A Good General" by Dag Heward-Mills).*

# CHAPTER 27
# A Bishop Must Know the Wisdom Keys to a Good Church Government

**Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves.**

**Matthew 10:16**

Know, understand and practice these wisdom keys so that you achieve a good church government. A church exists in the midst of wolves that seek to devour the flock. A good government must use wisdom keys to overcome wolves. These wisdom keys must guide you and must be in your mind and heart as you create a good government for your church. Through the wisdom key outlined in this book, you will have the wisdom to overcome impossible situations. You will have a good government in spite of the difficulties you are experiencing.

## Ultimate Wisdom Keys

1. Operate in the wisdom of serpents
2. Be a master of non-dependent living
3. Be a master of inner power
4. Be a master of the powers of the mouth
5. Be a master at overcoming handicaps
6. Be a master at giving yourself wholly
7. Be a master of manoeuvres
8. Be a master of survival
9. Be a master of contentment
10. Be a master of patience
11. Be a master of frugality
12. Be a master at hiding and flourishing
13. Be a master of self-defence
14. Be a master at overcoming demons
15. Be a master of a good reputation
16. Be a master at living peaceably with men
17. Be a master at subduing your spouse
18. Be a master of speed
19. Be a master at operating by the senses

20. Be a master at being unpredictable

21. Be a master at working alone

22. Be a master at working with others

23. Be a master of radical change

*(For a deeper understanding of these ultimate wisdom keys, see "What It Means to Be as Wise as a Serpent" by Dag Heward-Mills).*

# CHAPTER 28
# A Bishop Must Know the Prosperity Secrets of a Good Church Government

**For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.**

**Mark 4:25**

Know, understand and practice prosperity secrets of a good church government. The church now exists in an age where evil, including poverty, is abounding everywhere. A good government must use prosperity secrets to overcome the poverty, backwardness and difficulties that are everywhere. These prosperity secrets must guide you and must be in your mind and heart as you create a good government for your church. Through the prosperity secrets outlined in this book, you will have the grace to prosper. You will have a good and prosperous church government in spite of the difficulties in the world today. These prosperity secrets are based on the words of Jesus.

## Prosperity Secrets of a Good Government

1. "He That Hath" and "he that hath not"!
2. "He That Hath" will get even more because he has positive traits and attitudes
3. "He That Hath Not" has negative traits that cause him to lose the little he has
4. There are negative traits that cause poverty and inequality
5. "He That Hath" will get even more because of his creativity
6. "He That Hath" will get even more because of his ability to recognize the people God has sent into his life
7. "He That Hath" will get even more because he recognizes the place of his blessing
8. "He That Hath" will get even more because he recognizes the grace of God
9. "He That Hath" will get even more because he is a builder
10. "He That Hath" will get even more because he is a sower of seeds
11. "He That Hath" will get even more because he has power to get wealth
12. "He That Hath" will get even more because he respects the little difference that makes the big difference
13. How a little difference between apes and men makes a big difference
14. "He That Hath" does not waste the good things that come from God
15. Be a good leader and engage the people under you
16. Be a good leader and make people obey you gladly

17. Be a good leader and blend the people under you into a family

*(For a deeper understanding of these prosperity secrets, see the books "He that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath"*

*and "The Art of Leadership" by Dag Heward-Mills).*

# CHAPTER 29
# A Bishop Must Know, Understand and Fight the Curse in Church Government

**And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him:**

**Revelation 22:3**

A spiritual leader must know and understand the realities of curses that exist on the earth. The curse on the earth overwhelms and dominates all that happens on the earth today. Only a spiritual man with spiritual eyes can see that our work on this earth is futile because the curse has eaten away the sweetness of life.

A spiritual person must be conversant with the outplaying of curses. A spiritual person must recognize curses and must understand the solution to curses is not just about taking certain physical steps.

**If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.**

**1 Corinthians 14:37**

Curses exist to oppose all your good decisions and excellent planning. Curses are a source of dogged frustration. A spiritual man must acknowledge that they are real. Curses are wonderful in the way they play out. No matter how long ago it was, how far away it occurred, how different the circumstances are, curses are really tenacious, determined and persistent realities that release the pervading frustration into the world.

Be conversant with the outplaying of curses in the life of the church. Know how to fight and neutralize these curses. Moses warned the children of Israel that a curse would overwhelm them if they disobeyed the Lord.

**But it shall come to pass, if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:**

**Deuteronomy 28:15**

## Fight the Curse of Noah in Church Governments

**And Ham, the father of Canaan, saw the nakedness of his father, and told his two brethren without. And Shem and Japheth took a garment, and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, Cursed be Canaan; a servant of servants shall he be unto his brethren.**

**Genesis 9:22-25**

The curse on Ham's son is revealing. It states that he shall be a servant of servants. This curse is a direct attack on leadership, management and governance. Just as the curse on Adam and Eve

has affected the human race, this curse of Noah has affected a section of the human race, afflicting it with an inherent inability to lead and govern. No one can deny that the curse on Adam is still happening. In the sweat of our faces we are eating bread. No one can deny that the curse on Eve is still happening. Women are still desiring husbands as a punishment and bringing forth children in sorrow.

In the same way, the curse on Ham who was only one of three descendants of Noah is in full force today. Perhaps, you are a descendant of Ham and may be labouring under the effects of that ancient curse. The curse of Noah has a clear pattern. It releases an unmistakable picture in leadership and in governments across the world. A servant of servants is very far from good leadership. Most servants are not leaders. They are servants! Most servants are not managers. They are servants! When this curse is working, people are not able to rise up in management and leadership.

Be conversant with the outplaying of curses in the life of the church. Know how to fight and neutralize these curses.

## Signs of a Curse in Church Government

Be conversant with the curse of Noah and the outplaying of this curse in practical life. The curse of Noah releases a poverty-generating style of leadership, management, and governance.

To recognize a curse you must know the picture it creates.

1. The curse on man creates the unmistakeable picture of toil and sweat that yields little fruit.
2. The curse on women creates the unmistakeable picture of sorrow, disappointment and struggles with husbands and children.
3. The curse on Jews creates the unmistakeable picture of inexplicable worldwide hatred, scattering and persecution.
4. The curse on Jew haters creates the picture of inexplicable ultimate defeat and humiliation.
5. The curse of Noah creates the inexplicable picture of servanthood, poor leadership, poverty and insignificance.

However, this does not need to be the case because God is no respecter of persons. You must fight very hard to drive away this picture from any place you are in charge of. God is no respecter of persons and He will bless your leadership and government if you follow His word.

> **Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: But in every nation he that feareth him, and worketh righteousness, is accepted with him.**
>
> **Acts 10:34-35**

Respect the curse and neutralize it by doing everything exactly opposite to the picture that is created by the curse.

## Ten Traits of the Curse of Noah in a Church Government

1. **Very poor leadership abilities:** Poor management abilities.
2. **Very poor governance abilities:** Very limited ability to provide for the people under the leader. Most of the people under such leadership are poor.

3. **Very little ability to build:** Where such leaders are, there are few buildings. Inability to maintain buildings. You can actually tell if the curse is present by visiting somebody's premises.

4. **Not practical:** Theoretical people in the highest positions are unable to practically move things forward. Many excuses are given as the reason for not moving and developing.

5. **Very little ability to move forward:** Theoretical and not practical! Therefore, such people are always holding board meetings, conferences, seminars.

6. **Very poor ability to create anything new:** Under such governments you rarely have anything new that is done, made or manufactured.

7. **Poor people everywhere:** Where the curse is in operation, the church government and leadership rule over masses of poor people. Such church governments generate poverty as though they have been commissioned to make everyone poor.

**For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor."**

**Ecclesiastes 4:14**

8. **Having many ceremonies:** Many anniversaries and manifold celebrations are the hallmark of this non-achieving poor leadership.

9. **Shabbiness, poverty and dirt is everywhere where the curse prevails:** Such church governments are not able to make a place beautiful. The presence of shoddy sub-standard work and products reveal the same curse.

10. **Unable to raise money! Unable to be self-sufficient!** Always looking for the rich white man to give a loan or to pay the bill.

## Demonstrate Power over the Curse in Your Government

It is time to show that you have neutralized the power of curses. Demonstrate power over the curse by acting out the exact opposite of the patterns and pictures that the curse brings up. Demonstrate aversion for poor leadership traits, poor management traits and poor governance traits. Make an immense effort to overcome negative leadership, management and governance traits. Truly distance the church from the cursed style of management and the cursed style of governance.

1. Know and understand all there is to know about administration, and endeavour to run an excellent system of administration because it is a well-known curse of Noah trait to have poor management and administrative systems.

2. Know and understand how to develop and build other churches and buildings in remote locations because it is a well-known trait to neglect people and places that are out of sight or out of reach. Accursed leadership patterns are well known for neglecting the poor and the far to reach.

3. Based on the clearly outlined traits above, you must know how to maintain buildings. It is a well-known trait of the curse to destroy and to run down beautiful things that have been built by others.

4. Understand how to identify, employ, dismiss and manage employees in order to achieve maximum productivity in the ministry. A well-known trait of the curse is to employ lots of

people who do not actually work and thereby create a large pool of unproductive, poor and grumbling workers.

5. Learn how to raise money and become financially sufficient. It is a well-known trait to constantly look to the “rich white man” for aid, for loans and for gifts.

# CHAPTER 30
# A Bishop Must be a Custodian of all Church Properties

**My sons, be not now negligent: for the LORD hath chosen you to stand before him, to serve him, and that ye should minister unto him, and burn incense.**

**2 Chronicles 29:11**

Know all the properties that are under your jurisdiction. Have an owner's mentality and thereby consider yourself as the owner of all church buildings and properties. Personally maintain, develop and advance church properties in conformity to the high standards of orderliness, tidiness, beauty, neatness, elegance, newness and decency.

## Maintenance of Buildings

1. A bishop must *know* all the church properties that exist in his region. To live in a region and not know about the buildings and properties under your custody reveals a gross ineptitude, incompetence and ineffectiveness.

   **Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?**

   **Haggai 2:3**

2. A bishop must *personally visit* all the church properties to ensure that the curse of untidiness, scruffiness, shabbiness, dilapidation, raggedness, filthiness, decay and dereliction are not found in any church property at any time.

   **Go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD.**

   **Haggai 1:8**

3. A bishop must *personally care for and maintain* all the church properties to ensure that the curse of untidiness, scruffiness, shabbiness, dilapidation, raggedness, filthiness, decay and dereliction are not found in any church property at any time.

   **Is it time for you, O ye, to dwell in your cieled houses, and this house lie waste?**

   **Haggai 1:4**

4. A bishop must *personally develop* all the church properties to ensure that the curse of untidiness, scruffiness, shabbiness, dilapidation, raggedness, filthiness, decay and dereliction are not found in any church property at any time.

5. A bishop must *maintain* all the church properties in good condition. Ensure that lights, fittings, door handles, doors, toilet fittings, bathroom fittings, and all other accessories are well-maintained and in place. A bishop must ensure that all church properties are well painted and look new all the time.

6. A bishop must *communicate* about the state of all church properties and the need for investment into these properties.

7. A bishop must *personally visit all toilet facilities and kitchen facilities* within church properties to ensure that the curse of shabbiness, dilapidation, raggedness, filthiness, decay and dereliction are not found there.

8. A bishop must personally *oversee the construction and maintenance of all church properties* to ensure that the curse of untidiness, scruffiness, shabbiness, dilapidation, raggedness, filthiness, decay and dereliction are not found in any church property at any time whatsoever in his tenure.

9. A bishop must *mobilise help* from the church members, the pastors and the Bishops' Council, to maintain all the church properties wherever they may be found, near or far, to ensure the highest standards of beauty, orderliness, care, neatness, attractiveness, desirability and appropriateness are found in all church properties at all times.

10. A bishop must *ensure the security* of all the church properties.

# SECTION 6: CHURCH GOVERNMENT AND COUNCILS

# CHAPTER 31
# A Bishop Must Create Councils and Work Through Councils

**But who has stood in the council of the Lord, That he should see and hear His word? Who has given heed to His word and listened?**

**Jeremiah 23:18 (NASB)**

**A** council is a powerful body made up of the highest leaders of an organisation. There should be a council, made up of bishops or the topmost leaders who are the governing leadership of the church.

In the days of Jesus, there were powerful councils of the Jews. These councils were so powerful that it could be said that you "were in danger of the council" (Matthew 5:22). You were not in danger of being reprimanded or corrected by a particular man but you were in danger of the council.

**Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space;**

**Acts 5:34**

When great disputes and controversies arose, it was always the council that gathered together to discuss, analyse and decide on what to do. Even famous men like Gamaliel did not stand alone in their leadership. He was part of the council that was made to decide on the crisis that had arisen because of the arrest of Peter and the other apostles.

**"And when they had brought them, they set them before the council: and the high priest asked them, Saying, Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, we ought to obey God rather than men" (Acts 5:27-29).**

1. It is important to elevate the leadership of the church from a one-man organisation to the level of a council. Indeed, there can be several councils with different roles.

2. The council members should continue to function until a person's membership is terminated by a vote within the council for non-performance, retirement, resignation, unavailability of a member due to sickness or injury or death.

# CHAPTER 32
# A Bishop Must Know How to Operate a Council

**And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.**

**Acts 1:23-26**

The Council of the Godhead is the ultimate council of the universe and the mother of all councils. It is the Council of the Father, the Son and the Holy Spirit. Out of this Council proceeds the counsel that determines the course of history.

There are several examples in the scriptures of the Godhead in council taking decisions that affect the outcome of human history. These are the places where God speaking, uses "US" instead of "I". These examples reveal that even God resorts to a council so that He can enjoy plurality of wisdom in decision taking.

Notice these clear examples of a council in the word of God.

Genesis 1:26: "Then God said, Let ***Us*** make man in ***Our*** image, according to ***Our*** likeness…"

Genesis 11:7 (WEB): "Come, let ***Us*** go down and there confuse their language, so that they may not understand one another's speech."

Genesis 3:22: "Then the LORD God said, 'Behold, the man has become like one of ***Us***...' "

Isaiah 6:8: "Also I heard the voice of the Lord, saying: 'Whom shall I send, and who will go for ***Us***?' Then I said, 'Here am I! Send me.' "

## How To Operate a Council

1. The successful operation of a council is the key wisdom needed to lead a church and to take quality decisions. The operation of a council is a necessary leadership method for leading people who are co-equals or peers. Equals, peers or even seniors secretly resent being led by someone they see as an associate, an inferior or just a companion and whose authority they don't naturally accept.

2. A council must seek to use every mind and heart that is a part of the council to help the church go forward through strong leadership decisions. A chairman of a council must always seek to prod and pry into people's hearts and minds so as to obtain the whole counsel of the council!

3. A council must operate by constantly taking wise but firm consensual decisions. A consensual decision is one in which the majority of the members on the council have been made to understand and agree together on what they are deciding. There are times when it will be

difficult to come to a consensual decision and that is when voting becomes important.

4. The chairman of a council must seek to unify the council leadership by having a majority of its members present for meetings; and at crucial times, to have all the members present.

5. Decisions of a council must be achieved by unifying the council through informing the council and its various members of the subject matter, the issues at stake, the factors in play, the points of controversy and contention, the arguments, the problems, the questions and the possible solutions and outcomes desired.

6. Decisions of a council must be achieved by unifying the council through teaching the council and its various members the word of God and the principles of good judgment that relate to the subject matter, the issues at stake, the factors in play, the points of controversy, the contention, the arguments, the problems, the questions and the possible solutions and outcomes desired.

7. Decisions of a council must be achieved by the chairman of the council seeking the views, ideas and opinions of the various members of the council, and by encouraging all and sundry to speak out clearly and voice any dissenting views or opinions no matter how controversial or contrary to the general persuasion and views of those present.

8. The chairman of the council must seek to unify the council and influence and guide members of the council to understand the issues and to have the same mind on the issues at stake, the factors in play, the points of controversy and contention, the arguments, the problems, the questions and the possible solutions and outcomes desired. This is the achievement of a consensus. A consensus is a general agreement among a group of people.

9. The chairman of a council must lead the council to take a vote to decide on issues that are being considered. All members of the council must vote on an issue as it is possible to vote remotely by technology. It is only a vote by the council that will conclude and fairly end the deliberations of a council.

10. In taking decisions on foundational issues, critical issues, major issues and issues that affect the entire direction and life of the church, a two-thirds majority vote of the council must be achieved. For example, in the choosing of a chairman, a two-thirds majority will be required for the vote to be carried. The council must decide before voting whether they require a two-thirds majority vote or a simple majority of over fifty percent of the vote.

11. In taking decisions on simple issues concerning the church, only a simple majority vote of over fifty percent of the council is required.

## Agenda

There should be an agenda for Bishops' Council meetings. The agenda may be as follows:

1. Discussion and Analysis of the state of all the church

2. Discussion and Review of reports on church attendance from all churches/ branches

3. Discussion and Review of reports on church finances and church income

4. Discussion and Review of reports on missions

5. Discussion and Review of reports on church outreaches evangelism and soul winning programs

6. Discussion and Review of pastoral training programs

7. Discussion and Analysis of the state of all church buildings and building projects

8. Discussion and Review of buildings and projects

9. Discussion and Analysis of the state of para-church ministries

10. Discussion and Analysis of the church's charities

11. Discussion and Analysis of the church's schools

12. Discussion and Analysis of the church's orphanages

13. Discussion and Analysis of the church's hospitals

14. Discussion and Analysis of the church's Bible schools

15. Discussion and Analysis of the state of worldwide evangelism and the activities of other evangelical ministries to keep track of new innovations and ideas in worldwide evangelism.

16. Discussion and Analysis of the state of the worldwide body of Christ outside the church

17. Discussions, debates, lessons, exhortations and teachings on leadership

18. Any other church-related matters

# CHAPTER 33
# A Bishop Must Know the Duties of a Council

**Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.**

**If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.**

**And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,**

**Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.**

**John 11:47-50**

1. A council must:

   a) promote and enhance communication and fellowship amongst all the pastors in a church or denomination, and

   b) assist in the dissemination of information to all the pastors in the church or denomination.

2. A council must under the leadership of its chairman, discuss and analyze data and other sources of information and, following that, take strong decisions about:

   a. Church growth

   b. People

   c. Buildings and projects

   d. Church planting

   e. Placement and transfers of pastors

   f. Nations and missionary placements

   g. Missionaries

   h. Church administration

   i. Evangelism

   j. Any prophetic direction that arises and

   k. Any other church-related matters

3. A council governs the affairs of the church or denomination.

4. A council administers and supervises the activities of the church or denomination.

5. A council can where applicable, prescribe annual dues that shall be paid by every member of the council.

6. A council must, to the best of its abilities, promote loyalty and foster unity amongst its

members and members of the congregation.

7. A council can, where applicable, galvanise and lead fundraising efforts to sponsor identified church project(s).

8. A council should generate awareness of church activities in the church, and encourage close interaction between the pastors, church members and the leadership.

9. Every council should, as a council, seek to receive and strongly implement the counsel of God.

# CHAPTER 34
# Types of Councils

**Now there are diversities of gifts, but the same Spirit.**

**1 Corinthians 12:4**

## 1. A BISHOPS' CONFERENCE

The Bishops' Conference is a gathering of ALL the Bishops of a church. It is a united group of bishops that rule and govern the affairs that arise out of a church and its denominations.

## 2. AN ELDERS COUNCIL

An Elders Council is made up of the Founder of a church, the Founder's wife and other leaders and individuals that may be nominated by the Founder or by the leadership of the church.

An Elders Council members are older, faithful ministers who have faithfully discharged their ministry. They represent the original pattern or model of a faithful minister and a faithful leader that all upcoming leaders and ministers could and should emulate.

An Elders Council member is a person of much experience whose troubles, crises, sufferings, tribulations, mistakes, failings, triumphs, victories, and long-term survival is legendary and exemplary. Such a person serves as a unique educator of upcoming bishops and leaders.

1. An Elders Council shall serve as a governing, advisory, or disciplinary body to other councils in the church. It is similar to supervisory councils that exist in certain universities and secular governments.
2. The Elders Council may act as a senior council of leadership in the church. The Elders Council may be welcomed into various matters as the need arises.
3. Some decisions of the Bishops' Council can be passed through the Elders Council for the purpose of tapping into the wisdom of the aged so that there would be safety from well-developed and experienced ministers.
4. It is recommended that serious matters, such as serious cases of crises, discipline, dismissal, etc., be referred to the Elders Council for ratification and approval.
5. The Elders Council shall be consulted on anything deemed a very major decision. The Elders Council may be consulted on major decisions such as pastoral appointments, consecrations, discipline, dismissals and crisis management to seek their input. It is recommended that such serious matters, be referred to the Elders Council for ratification and approval.
6. When matters are referred to the Elders Council, the Elders Council may proceed to give their inputs, confirmation, affirmation, advice, or rejection of a decision on the matter.

## 3. A BISHOPS' COUNCIL

All the consecrated Bishops of a church or a denomination together form the Bishops' Council of that church or denomination. Where a church has a number of denominations, the Bishops' Council of each denomination may be semi-autonomous; but relate closely and seamlessly with the other Bishops' Councils.

## 4. A GOVERNING COUNCIL

A Governing Council is a heterogenous mixture of bishops, ministers and lay people that are set and appointed to govern a church or a denomination. A Governing Council comes into play when they are not sufficient members of one homogenous group of bishops or other ministers to form a council.

## 5. A PASTORAL COUNCIL

A Pastoral Council is made up of a specified number of pastors and may be a mixture of lay pastors and full-time pastors. The Pastoral Council should help to promote and enhance communication and fellowship amongst all the pastors in a church. A Pastoral Council also assists in the dissemination of information to all the pastors in the church.

## 6. AN ADJUTANTS' COUNCIL

It is recommended that every Chairman of a Bishops' Council has a deputy who is called an Adjutant. These Adjutants together form the Adjutants' Council. An Adjutants' Council is another council of leadership, that offers training to equip people for the work of a Bishops' Council.

Members of the Adjutants' Council shall be trained to be the next in line of succession so that there would another level of well-developed and experienced leadership within the church. The members, who are deemed to be in constant training for succession, may be involved in assisting their chairman, may participate in invitational council meetings and specially organised training sessions, and may assist in disciplinary matters and in the practical implementation of decisions and management of crises.

**And David recovered all that the Amalekites had carried away: and David rescued his two wives.**

**1 Samuel 30:18**

## 7. A LAY COUNCIL

A Lay Council is made up lay pastors and volunteers in the lay ministry, who are not employed by the church but work for the Lord without being paid.

A Lay Council assists in the establishing of the concept, the practice and the importance of lay ministry. Certain members of the Lay Council can assist in church governance and operate in the highest offices of ministry as needed.

# CHAPTER 35
# The Size of a Council

**And when it was day, he called unto him his disciples: and of them he chose TWELVE, whom also he named apostles;**

**Luke 6:13**

A council must have a quorum. A quorum is the minimum number of members that is required to be present before the council can meet to conduct its business. A quorum required for a council meeting may either be a simple majority of members or a two-thirds majority of members present and attending the meeting. In certain cases, all council members may be required to be in attendance in order to form a quorum for meetings.

A council may be made up of any of the following numbers:

**1. A four-member council**

And after six days **Jesus** taketh **Peter**, **James**, and **John** his brother, and bringeth them up into an high mountain apart, And was transfigured before them…

Matthew 17:1-2

**2. A seven-member council**

And the [**seven**] spirit(s) of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord;

Isaiah 11:2

Of every clean beast thou shalt take to thee by **sevens**, the male and his female: and of beasts that are not clean by two, the male and his female. Of fowls also of the air by **sevens**, the male and the female; to keep seed alive upon the face of all the earth.

Genesis 7:2-3

**3. A twelve-member council**

And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and **twelve** pillars, according to the **twelve** tribes of Israel.

Exodus 24:4

And when it was day, he called unto him his disciples: and of them he chose **twelve**, whom also he named apostles;

Luke 6:13

**4. A twenty-four member council**

Now the children of Israel after their number, to wit, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which came in and went out month by month throughout all the months of the year, of every course were **twenty and four** thousand.

Chronicles 27:1

And round about the throne were **four and twenty** seats: and upon the seats saw **four and twenty** elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

Revelation 4:4

**5. A seventy-member council**

And the Lord said unto Moses, Gather unto me **seventy** men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee.

Numbers 11:16

And all the souls that came out of the loins of Jacob were **seventy** souls: for Joseph was in Egypt already.

Exodus 1:5

**6. A hundred and twenty member council**

And when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James.
And in those days Peter stood up in the midst of the disciples, and said, (the number of names together were about an **hundred and twenty**)…

Acts 1:13, 15

# CHAPTER 36
# A Bishop Must Know How to Appoint and Terminate Council Members

**Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,**

**Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.**

**And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.**

**And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,**

**That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.**

**And they gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles.**

**Acts 1:21-26**

## APPOINTMENT TO A COUNCIL

1. Members of a council may be lay pastors, full-time pastors, reverend ministers, bishops, lay persons or any appropriately selected category or group of persons from the church.
2. An appointment to a council may be by invitation.
3. An appointment to a council may be by recommendation.
4. An appointment may be by nomination, voting and election into office.

## VOTING PROCEDURE FOR ELECTION TO A COUNCIL

1. The electorate will be presented with the nominated candidate(s) for a “Yes” or “No” vote.
2. Voting can either be by a ballot paper or through technological means.
3. If a candidate receives a simple majority of 50% + 1 majority vote, he is deemed to have been elected into office.
4. If a candidate does not get elected, another candidate may be nominated and voted for. This process continues until a choice is made.

## TERMINATION OF AN APPOINTMENT TO A COUNCIL

An appointment to a council may be terminated for any of the following reasons:

a. Non-performance

b. Incapacity of functioning as a member of the council

c. Inability to function as a member of the council

d. Ceasing to be a member of the council

e. De-consecration as a bishop

f. Retirement

g. Resignation

h. Unavailability due to sickness or injury or any other cause

i. Death

j. Dismissal for any Episcopal Offence listed in *The Gift of Governments*

4. An appointment to a church governmental council may be terminated by the expiry of a full term of office.

5. An appointment may be terminated by a change in status of the office holder (such as a transition from lay ministry to full-time ministry or a consecration into an episcopal office) resulting in an automatic disqualification for a position or an office.

6. In the event of a mid-term termination of an appointment to a council for any reason, a replacement should be immediately appointed or voted into office in order to maintain the quorum required for the council.

# CHAPTER 37
# A Bishop Must Know How to Be a Council Chairman

**And the apostles and elders came together for to consider of this matter.**

**And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.**

**Acts 15:6-7**

There should be a Chairman for each council under the church. The Chairman of a council is the de facto head. He is a leader among his peers.

## APPOINTMENT OF A COUNCIL CHAIRMAN

1. A Chairman is elected into office by the council he will be heading.
2. The current Chairman of a council can nominate one of the members of the council to be elected the next Chairman.
3. Other nominations can also be put forth by other members of the Council. This means that any member of a council can be elected to become the Council Chairman.
4. The council then votes for the candidate to be elected as the Council Chairman.
5. Voting can be done by any appropriate technology if the council is not physically convened at the time of the elections.
6. A Council Chairman may be selected by a simple majority of 50%+1of the council.
7. After a Chairman has been elected by the council, he may be introduced as the new Council Chairman.
8. The Chairman may occupy the office for a term of three (3) years from the date of his election; after which period he shall step down or be re-elected.
9. At the end of his three-year term, the Chairman should step down and ask the Council to choose a new Chairman.
10. A Chairman can serve for a maximum of two terms if he is re-elected and wishes to continue in the role.
11. In the event of a mid-term termination of the appointment of a Council Chairman, a new Chairman should be nominated and elected into office by the council.
12. A Council Chairman's appointment may be terminated in the same manner and for the same reasons as a council member.

## DUTIES OF A COUNCIL CHAIRMAN

1. A Council Chairman chairs leadership meetings. He is a leader among his peers.

2. The Council Chairman coordinates and convenes meetings and activities of the council.

3. Every Chairman manages and coordinates the affairs of the council he heads.

4. Every Chairman oversees and supervises the activities of the council.

5. Every Chairman must organize and conduct short and decisive council meetings.

6. Every Chairman must choose a venue for council meetings.

7. Every Chairman is expected to take practical decisions that will move the church forward in a real way.

8. Every Chairman should assign areas for oversight to the various bishops, pastors and other church leaders as the case may be.

9. Every Chairman should co-ordinate and oversee the administrative work of the bishops or pastors along with the senior ranking church administrators.

10. Every Chairman should follow up on decisions taken during council meetings to ensure that they are implemented.

11. Every Chairman should take MAJOR STEPS TO SIGNIFCANTLY MOVE THE CHURCH FORWARD to attain its vision.

12. Major steps should characterize the leadership of a Chairman. Major steps in both politics and Christendom are to serve as examples of major steps that every Chairman could take. Every Chairman who does not take major steps to bring about major improvement has failed in his leadership as Chairman.

13. Where applicable, a Chairman should organise and hold conferences every year.

14. Where applicable, a Chairman should lead the council to identify prospective projects to undertake.

15. Where applicable, a Chairman should direct and coordinate fund-raising activities for targeted projects.

# CHAPTER 38
# A Bishop Must Implement the Decisions of a Council

**And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. And the apostles and elders came together for to consider of this matter. And when there had been much disputing, Peter rose up, and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; And put no difference between us and them, purifying their hearts by faith.**

**Acts 15:4-9**

**And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, Men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well.**

**Acts 15:23-29**

A council must come up with a private or public declaration of intentions, opinions, objectives or motives. A public declaration of such intentions is called the manifesto of the council. A manifesto is made up of jointly taken decisions of the council. Whenever a council takes a decision whether publicly declared or not the individual members of the council must abide by the decisions of the council and implement them wholeheartedly.

A manifesto or decisions of a council contains the visions of a council in the church and provides direction for the council at any given time. All the members of a council must decide to work as a team to jointly accomplish the visions God has given to them through the council's leadership.

It takes maturity, wisdom, humility and Christian love to follow through and comply with a council's decisions or manifesto. There will often be contrary ideas from individuals about what should be done in a church, which will be in opposition to the vision contained in the stated visions or manifesto of any of the church's councils. A bishop must fight to root out all opposition to the implementation of the vision and ensure that the vision is implemented.

1. All bishops, pastors and church leaders must comply with a council's decisions or its

manifesto.

2. A bishop must ensure that pastors and leaders who are under his authority implement the decisions of a council or its manifesto to the uttermost.

3. Council members must humble themselves and set aside their own ideas for the sake of the decisions of the council or the manifesto. It is obedience to these decisions or manifesto that steers the church in the direction it must go to attain God's vision for the church.

4. Individualism and separatism must not be tolerated in the implementation of a church's vision(s) that are contained in a council's stated decisions or manifesto.

# SECTION 7: CHURCH GOVERNMENT AND LOYALTY

# CHAPTER 39
# The Bishop Must Create a Church Family

**While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.**

**Matthew 12:46-50**

A bishop must through his leadership create a church family. A bishop must ensure that all pastors, elders or leaders are walking in love, and have a positive attitude.

There must be an attitude of joy and excitement in following any rules and regulations of the church. The attitudes, countenance and actions of pastors, elders or leaders must be constantly analysed to pick up traits of disloyalty and disunity. No pastor, elder or leader must create the impression that it is a bother or an inconvenience to flow with rules that pertain to being a part of the Church. All things should be done in the spirit of love and for the well-being of the Church.

1. Obedience and compliance are expected of all pastors, elders or leaders and a bishop must ensure obedience and compliance of all pastors and leaders. Any pastor or leader not following church regulations is indicating by his behaviour that he is unwilling to be part of the Church and is not loyal to the ministry.

2. A bishop must ensure that pastors are constantly grateful for the opportunity to work under the banner of the ministry. Thankfulness is important because it dispels ingratitude, discontentment, disloyalty, rancour and bitterness. An acknowledgement of the great privilege is expected of pastors. It is a great privilege and also a wonderful responsibility to operate under the banner, covering and anointing of a church.

3. A bishop should conduct social interactions over meals which come off outside church service hours on Sunday for pastors and their spouses. It must be held often. These social interactions are to foster unity and friendship in the ranks of pastors and their spouses and to create a family communion and fellowship.

4. Where there are not many pastors in a church, the elders, leaders or shepherds of the church can engage in the same social interaction at a leadership level.

# CHAPTER 40
# A Bishop Must Ensure Adherence to the Dress Code

**And thou shalt make holy garments for Aaron thy brother for glory and for beauty.**

**Exodus 28:2**

Ensure that the appropriate dressing and uniforms are used in the church. Do not allow pastors to decide what to wear. Categorize the dressing in your church so that everyone knows what is appropriate to wear. Do not leave individuals to decide what is the right thing to wear.

Lady pastors, Episcopal Sisters and Elect Mothers must all be given uniforms for the various kinds of functions that will arise. The ladies, mothers and sisters must be made to look decent, nicely covered and beautiful. The dressing of women in ministry must not have the characteristic of making them look drab, dull, uninteresting, flat, colourless and plain.

## Why Uniforms are Important

1. The special dressing of the clergy makes church members aware of the clergy.

2. These uniforms promote togetherness, unity and pride in the office of ministry.

3. The uniforms help to give a good image of the ministry.

4. Uniforms and dress code help to define rank within the clergy and within the church.

## Pastoral Dress Code

1. There should be a Formal Dress Code for pastors, which is the dress code for formal occasions.

2. There should be the Official Dress Code for pastors, which is the dress code for official occasions.

3. There should be the Ceremonial Dress Code for pastors, which is the dress code for elaborate ceremonies.

4. There should be a Casual Dress Code, which is the dress code for unofficial and non-formal occasions.

## Dress Code for Women in Ministry

1. There should be a Formal Dress Code for lady pastors, Episcopal Sisters and Elect Mothers. This dress code of the ladies must be decent and formal.

2. There should be the Official Dress Code for lady pastors, Episcopal Sisters and Elect Mothers. This dress code of the ladies must be decent and appropriate for official functions.

3. There should be the Ceremonial Dress Code for lady pastors, Episcopal Sisters and Elect Mothers, which is the ceremonial dress code for elaborate ceremonies.

4. There should be a Casual Dress Code, which is the dress code for unofficial and non-formal occasions.

## Bishops Dress Code

1. There should be a Formal Dress Code for bishops, which is the dress code for formal occasions.

2. There should be the Official Dress Code for bishops, which is the dress code for official occasions.

3. There should be the Ceremonial Dress Code for bishops, which is the dress code for elaborate ceremonies.

4. There should be a Casual Dress Code, which is the dress code for unofficial and non-formal occasions.

5. A bishop must be dressed properly and use the designated uniform and present themselves respectfully at each and every ceremony where they are invited or expected.

6. It is a show of disrespect to the brotherhood of bishops to fail to dress and be adorned properly and adequately with the designated uniform and dress code at any ceremony or function that is significant to the church.

# CHAPTER 41
# A Bishop Must Train the Church to Preach and Teach the Same Message

**Thus saith the LORD; Stand in the court of the LORD'S house, and speak unto all the cities of Judah, which come to worship in the LORD'S house, ALL THE WORDS THAT I COMMAND THEE TO SPEAK UNTO THEM; DIMINISH NOT A WORD:**

**Jeremiah 26:2**

**They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.**

**Acts 2:42 (NIV)**

What is preached and taught by a preacher, a bishop or a pastor should not be up for negotiation or discussion. You are expected to preach and to deliver a message to a group without changing it at all. You are expected not to change it or vary it. It is time to learn how to preach the same message. There are no special prizes for coming up with new-fangled messages. God has a message and we are all expected to deliver the message without varying it or diminishing it. All through the Bible, you find God's apostles and prophets ensuring that the same message is transmitted down the line.

1. Preach and teach the same message of the Founder, Apostle and Shepherd of the church. There is one flock and one shepherd! Jesus taught that there would be one fold and one shepherd and sheep who would hear one voice.

**And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and THERE SHALL BE ONE FOLD, AND ONE SHEPHERD.**

**John 10:16**

A bishop should know and understand that the congregation of the church is one flock and the congregation of the church has one shepherd. One shepherd, one flock! The entire flock is therefore supposed to receive the same message from the Founder, Apostle and Shepherd of the flock.

2. Preach and teach the same things as the Founder, Apostle and Shepherd teaches, just as Paul taught Timothy to do in 2 Timothy 2:1-2.

**Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**

**2 Timothy 2:1-2**

3. Preach and teach the same things as the Founder, Apostle and Shepherd teaches just as Paul taught us in 1 Thessalonians 5:27. Paul wanted the same epistles, same letters and same

writings to be read by all his churches.

**I charge you by the Lord that this epistle be read unto all the holy brethren.**

**1 Thessalonians 5:27**

4. Preach and teach the same things as the Founder, Apostle and Shepherd teaches, just as Paul taught Timothy to do in 1 Timothy 4:11. Paul wanted the same epistles, same letters and same writings to be commanded and taught in all his churches.

**These things command and teach.**

**1 Timothy 4:11**

5. Preach and teach the same things as the Founder, Apostle and Shepherd teaches, just as Paul instructed Timothy on exactly what to teach and exhort in 1 Timothy 6:2.

**And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. THESE THINGS TEACH AND EXHORT.**

**1 Timothy 6:2**

6. Preach and teach the same things as the Founder, Apostle and Shepherd. This is in line with the ministry of Jonah who was asked to preach specific preaching and not just allowed to preach what he wanted. Jonah was told exactly what to preach. He was asked to preach the same old message.

**And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and PREACH UNTO IT THE PREACHING THAT I BID THEE.**

**Jonah 3:1-2**

7. A bishop should ensure that the church is devoted to the Apostle's teachings as was done in the New Testament church. It is not wrong to ask your church to be devoted to certain teachings.

**They devoted themselves to the apostles' teaching and to fellowship, to the breaking of bread and to prayer.**

**Acts 2:42 (NIV)**

8. Preach and teach the same things as the Founder, Apostle and Shepherd teaches, just as Moses taught the Israelites to do in Deuteronomy 4:5-6.

**Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for THIS IS YOUR WISDOM and your understanding in the sight of the nations, WHICH SHALL HEAR ALL THESE STATUTES, and say, surely this great nation is a wise and understanding people.**

**Deuteronomy 4:5-6**

9. A bishop should know and understand that every pastor in the church is operating in a shared anointing that is upon the Founder of the church and is actually a helper of the Founder. This shared anointing is according to Numbers 11:16-17.

**And the Lord said unto Moses, gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may stand there with thee. And I will come down and talk with thee there: and I will take of the spirit which is upon thee, and will put it upon them; and they shall bear the burden of the people with thee, that thou bear it not thyself alone.**

**Numbers 11:16-17**

# CHAPTER 42
# A Bishop Must Know the Duties of Communication

**But to do good and to communicate forget not: for with such sacrifices God is well pleased.**

**Hebrews 13:19**

Communication is the art of sharing thoughts, ideas and feelings with another person. When you pray, you are sharing your thoughts, your ideas and your feelings with God. Sharing your thoughts, your ideas and your feelings with God is super important.

Prayer (sharing your thoughts, your ideas and your feelings with God) is so important for a pastor and a bishop. Most people can teach for hours about the importance of prayer. Everyone knows that a prayerless pastor is a dying pastor. In the same way, a pastor or bishop who does not communicate in the organisation is dying within the church organisation.

Many do not realise the importance of communicating with others in the same organisation (sharing your thoughts, your ideas and your feelings with one another). Communication with others in the same organisation is just like prayer but this time it is sharing your thoughts, ideas and feelings with a fellow human being.

You must communicate so that you stay alive within the church organisation. Communication causes you to be remembered, included, noticed and promoted.

## Ten Laws of Communication

1. Communication is life! Where there is no communication, there is death. A dead body does not communicate.

2. Communication is fundamental to the existence and survival and life of the church!

3. Communication is the process of sharing ideas, information, views, facts and feelings!

4. Communication is the art of transmitting, imparting and conveying news, information and ideas!

5. Communication builds trust, and trust is essential to build a church! When there is little or no communication there is little or no trust!

6. Communication prevents problems from developing! Many policemen do not have guns but do have radios in order to communicate quickly and effectively. The radio for communication seems to be more important than the gun. The ability to communicate is lifesaving and essential for many jobs.

7. Communication improves and promotes relationships and bonding in the team of pastors!

8. Communication is the art of speaking the truth in love! Silence and negatively speaking behind others do not give rise to growth but rather gives rise to deterioration.

9. Communication produces loyalty!

10. Communication produces church growth! As the scripture says, **"speaking the truth in love, may grow up into him in all things" (Ephesians 4:15)**.

a. Pastors and bishops must know and understand the importance of communication.

c. Pastors and bishops must know and understand the laws of communication.

d. Pastors and bishops must know and understand the implications of the failure to communicate properly.

e. Pastors and bishops must communicate properly with fellow bishops and all other authorities.

f. Pastors and bishops must communicate properly with those above and those below them.

g. Pastors and bishops must know and understand the different levels of communication and what they mean.

## Lower Levels of Communication

**1. The Communication of Silence:**

> **And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar."**
>
> **2 Samuel 13:22**

Absalom decided to have a policy of silence towards his brother, Amnon. Silence in this case meant hatred and murder. Silence is usually a negative form of communication.

Silence always has a meaning.

Silence can mean disapproval. Silence can mean you agree with something! Silence can also mean you disagree with something. Silence can mean rejection. Silence can mean the end of a relationship.

This is a lower form of communication because speaking is higher than silence. Silence always has a negative connotation to it. Do not be surprised if people interpret your silence as negativity. In the church setting, at leadership levels and at the level of bishops, a person's silence must be interpreted as negativity.

**2. The Communication of Greetings:**

It is good to greet, to salute and to acknowledge someone. The communication of greetings is to say things like, "Hello, how are you? "Good afternoon, how are you?" "How is the family?" "My regards to them." "How is it going?" "How are you doing?" "What's up?" "What's new?" "How is everything? How is life?" "How are things? How is your day?" "How is your day going?" "Good to see you." "Nice to see you!" "Long time no see! It's been a while!"

It is good to communicate this way but there are even higher things you can communicate about.

**3. The Communication about Funerals and Weddings:**

The communication of formal events is when you communicate about events like funerals and weddings. At this level, people say things like, "I am here to inform you about the funeral of my father or my mother, etc." At this level people say things like, "I have come to inform you about

my wedding which is coming on, on this date…"

This is a good form of communication but there are even higher ways and things you can communicate about.

**4. The Communication of Travel News:**

The communication of travel news is when you communicate about a journey that you are about to undertake or a journey that you have undertaken. You say things like, "I am here to inform you that I will be travelling to China on Saturday and I will be there for three months." Also, upon arrival you may call or send a message saying, "I have arrived in America safely. I had a safe flight by the grace of God. Thank you for everything."

This is a good form of communication but there are even higher ways and things you can communicate about.

**5. The Communication of Bad News:**

Bad news, like news of tragedies, is communicated automatically and immediately. Even if you do not communicate the bad news yourself, the bad news will find a way of being communicated. It is not a good thing if you do not communicate at all until there is some bad news.

It is good that you communicated when something bad happened. However, you must learn to communicate on normal days when there is no unfortunate or terrible event to speak about.

**6. Reserved Communication:**

There is a type of communication where the person is reserved about what he is communicating. Such people keep their distance and stay aloof even when they are communicating. They never talk about the real problem and always present the picture of idealism and perfection. If you ask such people about their marriage, they would say, "Everything is perfect. God has blessed us with the ideal marriage."

Being unapproachable, dignified, aloof, cold and unfriendly in your communication does not engender bonding and deep fellowship to develop among the leadership. It is a poor and low form of communication.

## Higher Level Communication

**1. The Communication of Events:**

> **It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.**
>
> **1 Corinthians 5:1**

The communication of present and past occurrences is when you inform someone of what has happened. It was reported to the apostle Paul about the fornication that was going on in the church. This caused Paul to give teachings on fornication and also instructions on what to do. Reporting on events is important because it can lead to important teachings and instructions.

Sometimes, people report on events to show that they have followed your instructions and

have got good results. They may say things like, “I am in school now.” “I have settled in my new room.” “We’ve had a powerful convention.” “We had a good church service.” “Our attendance in church was 106.” “I attended lectures today.” “I am currently at a wedding.” “Our church has grown.”

When you communicate these events, you are communicating the facts and the news. This is good as it keeps the person you are relating with, abreast with your life.

The response to this communication will be “Wow”, “Good news”, “Powerful”, “Great”, “That’s a great blessing from God!”

**2. The Communication of Plans, Purposes and Pursuits:**

> **And the LORD said, shall I hide from Abraham that thing which I do; Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?**
>
> **Genesis 18:17-18**

Even God decided to seek the input of Abraham when He was going to destroy Sodom and Gomorrah. It is important to communicate with important people when you have important plans, purposes and pursuits. If God communicated with Abraham about Sodom and Gomorrah, why are you not communicating about your decisions, plans and pursuits?

The communication of plans, purposes and pursuits is when you inform someone above you of your intentions, your goals and your dreams. You may say things like, “We want to plant a church in the city.” “We’re planning to start eight churches this year.” “God has told me to honour you this year.” “God has told me to study the book of Exodus.” “I want to travel to twelve cities this year.” “I want to have a crusade in the north of the country.” “I am planning to bake a cake today.” “I want to show my husband that I love him.”

It is good that you communicate these plans. Failing to communicate these plans is like hiding your heart. When you communicate your plans, purposes and pursuits, you are communicating your heart.

The response to this communication will be “Wow”, “Powerful”, “Great”, “That’s a great vision!”

**3. The Communication to Seek Advice:**

> **For by wise counsel thou shalt make thy war: and in multitude of counsellors there is safety.**
>
> **Proverbs 24:6**

It is important to seek advice. Many people communicate plans, purposes and pursuits. Many people communicate about events that have transpired. But not many people communicate to simply seek advice on something.

There is very little advice-seeking communication in many pastors. Seeking the input of God for something is great. We know that God requires you to seek Him on everything. “Trust in the LORD with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths” (Proverbs 3:5-6).

A good worker is someone who seeks advice and input on every job that is being done. There are people who are sent as missionaries into far away lands. Those who do well are those who constantly seek advice. Those who just tell us events that have transpired do not do as well as those who seek advice in all that they do. Seeking advice in all that you do is higher than merely reporting events once they have happened.

**4. The Communication to Double-Check Just Before Implementation:**

> **Then David ENQUIRED of the LORD YET AGAIN. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.**
>
> **1 Samuel 23:4**

You will notice that King David, a favourite of God, kept enquiring of the Lord. Scripture says he enquired yet again. That is how to become a favourite child. Enquire and check again to be sure you are doing the right thing! It is an even higher form of communication when a person calls to double-check on an instruction that has been received earlier. Double-checking is critical before the final execution of a decision. Double-checking before implementation is a form of humility – "I know what to do but I want to be sure." "I have done it before but I want to be sure." Double-checking makes a person even more sure when he has to implement something controversial.

**5. The Communication of Realities:**

> **But speaking the truth in love, may grow up into him in all things, which is the head, even Christ:**
>
> **Ephesians 4:15**

The communication of realities has to do with the communication of family issues, problems and matters of concern. There is a lot of human weakness in our lives and it is important for us to communicate about it so that a river of life can flow in to strengthen the weak things.

Many people hide their weaknesses, their sins, their shame and their nakedness until an unbelievable crisis of unimaginable proportions develops. Many marriages have serious issues that need to be communicated about. Many ministers cannot do well in the ministry because they do not communicate about their marital, sexual and moral problems.

Communication brings solutions, answers and help to difficult problems. Learn to flow with the communication of realities.

**6. The Communication of Friendship:**

> **And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and THE KING'S FRIEND:**
>
> **1 Kings 4:5**

Friends communicate because they are friends. Friends communicate when there are no issues or important topics to discuss. The communication of friendship is important for normal life. No one can exist without a friend. Even King David had a friend! He had advisers, he had counsellors, but he also had a friend. His friend was so important that his name is mentioned. "And Azariah the son of Nathan was over the officers: and Zabud the son of Nathan was principal officer, and the king's friend" (1 Kings 4:5).

# CHAPTER 43
# A Bishop Must Know That Communication Reveals Loyalty and Disloyalty

**But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.**

**Ephesians 4:15**

All stages of disloyalty are manifested by poor communication and non-communication. Non-communicating pastors are high-risk suspects of all forms of disloyalty. Non-communication is a form of silence.

**And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.**

**2 Samuel 13:22**

Silence always has a meaning. Absalom decided to have a policy of silence towards his brother, Amnon. Silence is usually a negative form of communication. Silence in this case meant hatred and murder.

Silence can mean disapproval. Silence can mean you disagree with something good. Silence can also mean you agree with something evil! Silence can mean you reject the organisation and the fellowship of the brethren. Silence can mean the end of a good relationship.

Know and understand the importance of unity and loyalty!

Know and understand the implications of disloyalty!

Know and understand the implications and effects of disunity!

1. **Non-Communication Reveals Independence:** Independent people do not feel that they need you or that you need them. An independent spirit is revealed by non-communication. Indeed, the independent stage of disloyalty is revealed by non-communication. Independent people do not communicate.

2. **Non-Communication Reveals Offence:** Offended people do not communicate. Offended people are full of resentment and bitterness. They would not say nice things if they were to speak so they end up being silent. The Offence Stage of disloyalty is clearly revealed by non-communication.

3. **Non-Communication Reveals Passivity:** Passive people do not communicate. Passive people are so affected by their offences and their disappointments. They are bitterly silent and sullen. They have few words to speak. The Passivity Stage of disloyalty is revealed by non-communication.

4. **Non-Communication Reveals a Critical Spirit:** Critical people do not communicate. Critical people do not communicate with their leader. In the presence of their leader, they are silent

and sullen. When they are away from their leader, they criticize their leader with bitter and malicious words. They speak words that backbite, slander and destroy. When they come near you, they have little to say but when they are far, they speak against you. The Critical Stage of disloyalty is revealed by non-communication.

5. **Non-Communication Reveals Political Disloyalty:** Politically disloyal people do not communicate. Politically disloyal people do not speak to you directly. They speak to others about you but they do not speak to you. They go around from house to house and person to person, speaking and convincing people against you.

However, in your presence they will be silent and be men of few words. They bow down their heads in silence when everyone is looking upwards with excitement. The non-communication of people clearly reveals the hidden and political disloyalty that is building up.

6. **Non-Communication Reveals Deception:** People who are deceived do not communicate. They feel they know everything so there is nothing more to ask or to say. They are silent because they feel the issue is determined and no new information can change anything. Disloyal people are deceived into the rebellion they desire to manifest. Deception is a stage of disloyalty. The Deception Stage of disloyalty is revealed by non-communication.

7. **Non-Communication Results in Open Rebellion:** Silence happens just before people openly rebel. Rebellious people are filled with horrible, evil and negative thoughts. Openly rebellious people communicate their evil and negative thoughts which they have not communicated for some time.

# CHAPTER 44
# A Bishop Must Prevent Isolation in the Organisation

**Woe unto them that join house to house, that lay field to field, till there be no place, that they may be placed alone in the midst of the earth!**

**Isaiah 5:8**

**For if they fall, the one will lift up his fellow: but woe to him that is alone when he falleth; for he hath not another to help him up.**

**Ecclesiastes 4:10**

Isolation is a dangerous spiritual condition. Non-communicating pastors and bishops become isolated. Non-communicating people cause themselves to be cut off from the rest of the body.

Isolation is contrary to the church because within a network of churches, no branch or section must be allowed to become an isolated unit. Pastors and bishops must communicate to prevent themselves from becoming cut off. The pastor or bishop in charge of a region must communicate properly to prevent the regions under his control from being cut off and isolated.

Pastors and bishops must prevent isolation and communicate to seek input and advice from other bishops and pastors. A bishop must communicate to seek input, advice and counsel from authorities who are known to have experience in relevant areas of expertise. This prevents isolation. Pastors and bishops must ensure that anyone under their authority communicates continually with him. This is to prevent isolation of anyone.

Prevent isolation of pastors and bishops by being wary of non-communicating people. Non-communicating people must be marked and noted as potential trouble spots for the church and as people who may become isolated.

**1. A bishop must prevent isolation by enforcing PRACTICAL COMMUNICATION from the leadership.**

A bishop must ensure that pastors communicate with their superiors and that they contact, telephone, communicate with, discuss with and initiate interaction with higher authority. Pastors must seek and receive constant advice, direction and approval from their superiors and supervisors for anything and everything such as programs, finances, preaching material, preaching style, preaching content, day to day pastoral work and visitation schedule.

**2. Prevent isolation by organising activities that generate LOVE AND UNITY.**

**Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:**

**1 Peter 5:8**

A bishop must take practical steps to prevent isolation of anybody under his care.

Bishops must organise unity and love-generating pastors' fellowship and shepherds fellowship. This social interaction over a meal takes place outside church service times for pastors and their spouses. This is to foster unity and friendship in the ranks of pastors and their spouses and to create a church family, communion and fellowship.

**3. Prevent isolation by analysing THE WILLINGNESS of bishops, pastors and leadership.**

> **If ye be willing and obedient, ye shall eat the good of the land:**
>
> **Isaiah 1:19**

Willingness, as well as obedience go together to make a good person. Some people are obedient but are not willing. Some people are obedient but they are not keen, excited, enthusiastic or eager to do the task. Obedience is expected of all pastors; but willingness is expected too! Any pastor who is not following regulations is indicating by his behaviour that he is unwilling to be part of the church denomination and is not loyal to the ministry. You must also watch those who are obeying you but not eagerly or excitedly. They are equally dangerous.

**4. Prevent isolation by analysing THE ATTITUDES AND THOUGHTS of all bishops, pastors and leadership.**

> **Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.**
>
> **Philippians 4:8**

You must be concerned about the thoughts, the intents and the attitudes of the hearts of people. The attitude, the countenance and the actions must be constantly analysed to pick up traits of disloyalty and disunity.

There must be an attitude of joy and excitement in following any rules and regulations of the church. No pastor, elder or leader must create the impression that it is a bother or an inconvenience to flow with these rules that pertain to being a part of a denomination or a church.

**5. Prevent isolation by analysing the LEVELS OF THANKFULNESS that exist.**

> **And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.**
>
> **Colossians 3:15**

You must be concerned about the level of thankfulness and gratitude that exist in the church. Apostle Paul was concerned about the levels of gratitude that existed in all his churches. The Philippians, the Ephesians, the Colossians and the Corinthians were all encouraged to be thankful. The level of gratitude in a church organisation is very important. It is a reflection of the level of the Holy Spirit's power that is at work. You will notice that Apostle Paul was always urging the church to be thankful.

Ensure that pastors are constantly grateful for the opportunity to work under the banner of the church or denomination. Thankfulness is important because it dispels ingratitude, discontentment, disloyalty, rancour and bitterness. An acknowledgement of the great privilege is expected of

pastors: it is a great privilege and also a wonderful responsibility to operate under the banner, covering and anointing of a church.

**6. Bishops must analyse the levels of AGAPE LOVE among the pastors and leadership.**

**And above all these things put on charity, which is the bond of perfectness.**
**Colossians 3:14**

Love is the perfect law of liberty. Love is what binds us together. When an issue has not been spelt out clearly and there is a dispute, a group of Christians walking in love will never descend into open conflict. The fact that an issue has not been covered in a church's governing manual should not become a bone of contention. Let all things should be done in the spirit of love and for the well-being of the church.

# CHAPTER 45
# A Bishop Must Create and Supervise a Unity and Loyalty Office

**Neither pray I for these alone, but for them also which shall believe on me through their word; That THEY ALL MAY BE ONE; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.**

**John 17:20-21**

Jesus prayed for the church to be united. Unity is not possible without loyalty and faithfulness. Confusion and scattering take place when there is unfaithfulness and disloyalty.

A bishop must create and run a Unity and Loyalty Office to monitor, encourage and promote high levels of unity and loyalty within the church. This office must use data, statistics and technology to monitor the presence, absence, attitudes and participation of pastors, shepherds, leaders and members in church life. This office must create and run programmes that will improve unity and loyalty at all levels.

The Unity and Loyalty Office is similar to a compliance office that seeks to ensure compliance of staff and clients to the rules and regulations of an organisation.

1. To have a good government of your church, you must create a Unity and Loyalty Office and supervise the work that is done there. Many secular organisations have a compliance department.

2. A Unity and Loyalty Office operates loyalty programs through an administrator who ensures that in spite of distance and separation of the churches and ministers, the unity of the entire church is encouraged and maintained through diverse efforts of the Unity and Loyalty Office.

3. Unity and loyalty can be monitored through technology. Unity and loyalty can be monitored through the presence or absence of a person. Unity and loyalty can be monitored through the interactions of a person.

4. When a person interacts normally, happily and as frequently as he ought to, things are deemed to be normal. Disunity and disloyalty are quickly noticed through negative remarks and treacherous statements.

5. The loyalty programs are instituted by the Unity and Loyalty Office to enhance stability, unity and loyalty at all levels within the church. These loyalty programs can be administered at all levels.

## Loyalty Programs

### 1. Identification Parade Loyalty Program

**As I besought thee to abide still at Ephesus, when I went into Macedonia, that**

**thou mightest charge some that they teach no other doctrine, Neither give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith: so do.**

**1 Timothy 1:3-4**

Paul left Timothy in Ephesus to identify people who were listening to the wrong messages and who had a lot of questions in their minds.

The Unity and Loyalty Office should implement an Identification Parade Loyalty Program. The Identification Parade Loyalty Program is intended to identify pastors with questionable traits who are confused, uncertain, disloyal or treacherous. There are always individuals that are confused or uncertain about whether they should be part of the church or not.

The Identification Parade Loyalty Program is a special effort to create a list of such people and mark them out for counselling, withdrawal, removal, restoration or dismissal, depending on what is appropriate.

How do you do this practically?

a. Choose the group that is going to undergo monitoring by the Unity and Loyalty Office and create the list of every pastor, shepherd or person that is being observed by the Unity and Loyalty Office.

b. Monitor the compliance of pastors in sending their news and reports to the office.

c. Monitor the compliance of pastors to communicate regularly.

d. Monitor the compliance of pastors in following the financial procedures of the church.

e. Monitor the presence or absence of a person on various technological platforms.

f. Monitor the interactions, comments, participations of individuals on various technological platforms and take note of it.

g. An analysis must be made subjectively of the presence, absence and interactions of individuals in the church on various technological platforms.

h. Steps must be taken to address administrative disloyalty in each case of discovered disloyalty.

i. Disloyal elements must be removed from the church and its groups and technological platforms.

**2. Counter Aspersions Loyalty Program**

**For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.**

**Titus 1:10-11**

Unruly vain talkers and deceivers must be stopped! The Counter Aspersions Loyalty Program is intended to counter the useless, unruly, vain and deceptive speaking of rebellious people. The church will always have rebellious people because some people will always yield to the serpent. It is important to preach, to teach and to give information that counters lies and wickedness of disloyal treacherous people.

The Unity and Loyalty Office should implement a Counter Aspersions Loyalty Program. The Counter Aspersions Loyalty Program is intended to identify individuals who are affected by

rumours, aspersions, whisperings, accusations, murmurings and grumblings. There are always individuals that are confused or uncertain about whether they should be part of the church or not.

The Counter Aspersions Loyalty Program is a special effort to counter all accusations, rumours and grumblings by counselling, by preaching, teaching, giving information, withdrawal, removal, restoration or dismissal, depending on what is appropriate.

A Counter Aspersions Program can be in the form of conferences held to enhance unity, stability and loyalty at all levels within the church. The Counter Aspersions Loyalty Program should be administered at all levels and for all levels.

**3. Sickbay Loyalty Program**

> **Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the LORD'S servant?**
>
> **Isaiah 42:19**

Many servants of God are spiritually blind, sick, deaf and spiritually dumb. This is the reason why many servants of God need to be placed in the sick bay.

The Unity and Loyalty Office should implement a Sickbay Loyalty Program. The Sickbay Loyalty Program is intended to identify pastors and individuals who are not doing well in church. Pastors are just like ordinary church members. They need a lot of attention and they also get sick. Every shepherd becomes a sheep when he meets a senior shepherd.

The Sickbay Loyalty Program is a special effort to bring all of such people, who may be affected by mid-life crises, premature aging, accusations, rumours and grumblings, to the headquarters, which becomes their sickbay. Whilst in the "sickbay", they may, through counselling, teaching, preaching and withdrawal, be restored to a spiritual tone of heart or mind.

**4. Decapitation Loyalty Program**

> **Awake, O sword, against my shepherd, and against the man that is my fellow, saith the LORD of hosts: SMITE THE SHEPHERD, AND THE SHEEP SHALL BE SCATTERED: and I will turn mine hand upon the little ones.**
>
> **Zechariah 13:7**

Smiting the shepherd results in the decapitation of the shepherd. There are certain strikes that must take place against the disloyal head of a church so that loyalty can be instilled in the congregation. Without attacking the disloyal head, the disloyal sheep will not be scattered.

The Unity and Loyalty Office should implement a Decapitation Loyalty Program. The Decapitation Loyalty Program is intended to identify head pastors who are in charge of a church but who may have backslidden or slacked in their zeal and commitment. Such pastors may have moral problems or may be developing disloyalty within their heart. There are always individuals that are confused or uncertain about whether they should be part of a church or not even though they are head pastors of the church.

The Decapitation Loyalty Program is a special effort to remove all of such people, who may be affected by accusations, rumours, grumblings and disloyalty in their hearts from the headship of a church. Such a person might be allowed to be an assistant but not to be the head. The Decapitation Loyalty Program ensures that if, indeed, the questionable pastor breaks away, it will

not affect the church as much because he is not the senior pastor.

The Decapitation Loyalty Program is a special effort to remove all of such people, who may be affected by murmuring and grumbling, from a place of power and authority within the church structure. Such a person must not be allowed to occupy any place of authority or power.

**5. Blitz-Krieg Loyalty Program**

> **The burden of Egypt. Behold, the LORD rideth upon a swift cloud, and shall come into Egypt: and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it.**
>
> **Isaiah 19:1**

The Unity and Loyalty Office should implement a Blitz-Krieg Loyalty Program. The Blitz-Krieg Loyalty Program is intended to identify disloyal pastors who are in charge of a church or in a place of authority, but who have backslidden or slacked in their zeal and commitment. Such pastors may have moral problems or may be developing disloyalty within their heart. There are always individuals that are confused or uncertain about whether they should be part of the church or not even though they are pastors in the church.

Blitz-Krieg is a fast and intense military attack that takes the enemy by surprise and is intended to achieve a very quick victory. The word Blitz-Krieg itself means lightning war.

The Blitz-Krieg Loyalty Program is a special effort to rapidly remove all of such uncertain and disloyal people with lightning speed. These people, who may be affected by accusations, rumours and grumblings and disloyalty, can do much damage when they are left in a church for too long. The Blitz-Krieg Loyalty Program ensures that the leadership acts fast enough to prevent destabilization of the church.

**6. Invitational Meetings Loyalty Program**

> **And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.**
>
> **Mark 3:13**

Jesus held invitational meetings. He would invite certain people to meetings and treat them specially, talking to them for long hours. Jesus held invitational meetings for His disciples and built them into a united force that grew up and took the world by storm.

The Unity and Loyalty Office should ensure the implementation of the Invitational Meetings Loyalty Program. The Invitational Meetings Loyalty Program is a program under which identified special groups are invited to private meetings to enhance unity, stability and loyalty at all levels within the church. These private meetings are special events which minister love, unity and an important closeness. Through a series of private invitational meetings with special groups, unity and loyalty are promoted throughout the church.

**7. Bench Loyalty Program**

> **Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias.**
>
> **Acts 1:21-23**

The Unity and Loyalty Office should implement a Bench Loyalty Program. The "bench" speaks of a person who is positioned in reserve, ready to act when called upon.

The Bench Loyalty Program is intended to place faithful pastors as assistants to pastors who are unstable, backslidden or slacked in their zeal and commitment or are simply disloyal. As you can see from the scripture above, both Joseph called Barsabas and Matthias were on the "bench" during the ministry of Jesus. They were around but they were not included. They were on the bench! As soon as Judas manifested, Mathias and Barsabas were called in to replace Judas.

Sometimes, chosen privileged and senior pastors may develop disloyalty and discontentment within their heart. Sometimes, God wants to replace them with better people. Joseph and Matthias were ready and eager. They had been moving around without an appointment. They had been hanging around for three years, waiting for someone to misbehave.

They stepped into place as soon as the opportunity opened up. That is what the Bench Loyalty Program is about – having people who are ready to replace those who do not appreciate the privilege they have to be chosen.

There are always individuals that are confused or uncertain about whether they should be part of the church or not even though they are head pastors of the church. Placing a faithful person as an assistant on the "bench" is to have someone ready to take over in the event of any instability or confusion in the church. There are pastors who are able to destabilize an entire congregation and steal the whole flock. Having someone on the bench will certainly help to save the situation.

**8. Martin Luther Loyalty Program**

> **Now the word of the LORD came unto Jonah the son of Amittai, saying, Arise, go to Nineveh, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the LORD, and went down to Joppa; and he found a ship going to Tarshish: so he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD.**
>
> **Jonah 1:1-3**

> **And the word of the LORD came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."**
>
> **Jonah 3:1-2**

Jonah was a rebellious person who needed to repent. When God called him, he fled from the presence of the Lord. Yet, the Lord still called him and asked him to preach a particular message of repentance, which is what a rebellious person needs. Disloyal and rebellious people are changed by their own preaching.

The Unity and Loyalty Office should ensure the implementation of the Martin Luther Loyalty Program in which pastors are made to teach on the subject of loyalty and disloyalty in order to educate and heal themselves of their own tendencies towards disloyalty and treachery.

This program is named the Martin Luther Loyalty Program because Martin Luther was converted by his own lectures that he delivered to Bible students in a Bible school. Whilst he taught on the books of Romans and Ephesians, he was forced to read and understand what he was teaching. He discovered the truths of salvation through faith and grace by being made to give lectures to Bible students on the same topic.

People are affected by what they preach. When someone is sent around to teach on loyalty, he will be converted and changed by his own teaching. This is one of the ways to help the attitude of faithfulness, loyalty and unity to spread through the leadership of the church.

**9. Saul's Dining Table Loyalty Program**

> **And the king sat upon his seat, as at other times, even upon a seat by the wall: and Jonathan arose, and Abner sat by Saul's side, and DAVID'S PLACE WAS EMPTY. Nevertheless Saul spake not any thing that day: for he thought, Something hath befallen him, he is not clean; surely he is not clean. And it came to pass on the morrow, which was the second day of the month, that DAVID'S PLACE WAS EMPTY: and Saul said unto Jonathan his son, Wherefore cometh not the son of Jesse to meat, neither yesterday, nor to day? And Jonathan answered Saul, David earnestly asked leave of me to go to Bethlehem: And he said, Let me go, I pray thee; for our family hath a sacrifice in the city; and my brother, he hath commanded me to be there: and now, if I have found favour in thine eyes, let me get away, I pray thee, and see my brethren. Therefore he cometh not unto the king's table. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness?"**
>
> **1 Samuel 20:25-30**

The Unity and Loyalty Office should ensure the implementation of the Saul's Dining Table Loyalty Program. In this loyalty program, the presence or absence of someone at meetings is monitored. When David did not appear at Saul's dining table, his absence was noted; and indeed it was not a harmless absence. You must reserve special seating places for the leaders and ministers of the church, thereby making their absence at any time very noticeable and detectable. This is a way to locate people who are genuinely not with you and cannot hide it any longer.

**10. Wanderers Loyalty Program**

> **Moab hath been at ease from his youth, and he hath settled on his lees, and hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste remained in him, and HIS SCENT IS NOT CHANGED. Therefore, behold, the days come, saith the LORD, that I will send unto him wanderers, THAT SHALL CAUSE HIM TO WANDER, and shall empty his vessels, and break their bottles.**
>
> **Jeremiah 48:11-12**

People need to be emptied from vessel to vessel. People need to go into captivity, doing things where they are restrained. The scent of disloyalty, carnality and unfaithfulness remains in people who have not been sent around from church to church.

Jeremiah prophesied that Moab would be emptied from vessel to vessel so that his natural scent would change. When a pastor moves around from place to place, his spiritual scent changes. Those who never travel, those who never move around, those who never see other things and who never understand the broader picture easily become corrupted and their scent remains in them.

The Unity and Loyalty Office should ensure the implementation of the Wanderers Loyalty Program in which pastors are transferred from church to church and end up pastoring several churches. As the years go by, a single pastor would have completed a circuit of pastoral duties. This continuous transfer of pastors prevents people from developing false sense of ownership of a

single church that they may be pastoring. The Wanderers Loyalty Program should be administered at all levels and in all countries and at all times to prevent anyone from claiming ownership of a church which he does not own.

**11. Mid-Life Crisis Loyalty Program**

> **O LORD, I have heard thy speech, and was afraid: O LORD, revive thy work in the midst of the years, IN THE MIDST OF THE YEARS MAKE KNOWN; in wrath remember mercy.**
>
> **Habakkuk 3:2**

The Unity and Loyalty Office should implement a Mid-Life Crisis Loyalty Program. Mid-Life Crisis Loyalty Program is intended to identify pastors who are suffering from mid-life crisis.

There are many pastors who are affected by mid-life crisis. From the ages of 40 to 45, they begin to assess their lives and question whether they have spent their lives doing the right thing or not. Some people suffering mid-life crisis actually go berserk and attack all that they have ever believed in. It is important to believe that you can have a revival in the midst of your years. As you go along, you will see how people change during their mid-life crisis situations. Many people undergo changes in these periods of their lives. Some people can become outrightly disloyal during this period. Mid-life crisis patients may benefit from being in the sick bay or being moved closer for assistance and counselling. According to the prophet Habakkuk, they can be revived in the midst of their years.

There are always individuals that are under attack and become confused or uncertain about whether they should be part of the church or not. The Mid-Life Crisis Loyalty Program is a special effort to bring all of such people, who may be affected by mid-life crisis, accusations, rumours and grumblings to a place where they can rest and receive attention so that satan does not destroy them. Through counselling, teaching, preaching and withdrawal they may be restored to a spiritual tone of heart or mind and do even better as they grow older.

**12. Premature Aging Loyalty Program**

> **They shall still bring forth fruit in old age; they shall be fat and flourishing;**
>
> **Psalm 92:14**

There are also pastors who undergo premature aging. In other words they become older than their age and act older than their age. Premature aging causes pastors to backslide and to slack in their zeal and commitment. According to scripture, it is possible to bear fruit in your old age.

Many people undergo changes in these periods of their lives. Some people can become outrightly disloyal during this period. Such people may benefit from being in the sick bay or being moved closer for assistance and counselling. There are always individuals that are under attack and become confused or uncertain about whether they should be part of the church or not.

The Premature Aging Loyalty Program is a special effort to bring all of such people, who may be affected by premature aging, murmuring and grumbling to a place where they can rest and receive attention so that satan does not destroy them. Through counselling, teaching, preaching and withdrawal they may be restored to a spiritual tone of heart or mind and do even better as they grow older.

# SECTION 8: CHURCH GOVERNMENT AND CHURCH ADMINISTRATION

# CHAPTER 46
# A Bishop Must Create and Supervise an Income Management Office

**So then every one of us shall give account of himself to God.**

**Romans 14:12**

Every church should create and run an Income Management Office. A bishop must know and understand all the work that is done by the Income Management Office. A bishop must know and understand that the Income Management Office can also be called an Anti-Theft Office.

1. A bishop must supervise the work done by the Income Management Office.

2. A bishop must use the administrative help of the Income Management Office to run the church more effectively.

3. A bishop must upgrade and improve the Income Management Office as technology develops.

## The Income Management Office / Anti-Theft Office

1. The Income Management Office must *monitor the activities of treasurers* and ensure that the right number of treasurers are at work at any given point in time and that the proper procedures for treasurers are followed.

2. The Income Management Office must *monitor the income* that is generated in every branch of the church and to ensure that the right procedures are adhered to.

3. The Income Management Office must ensure that the church *practices proper procedures with the handling of money* from the receiving of offerings to the banking of offerings.

4. The Administrator must *chart the monthly incomes* of each church.

5. The Income Management Office must *notice significant deviations in the trend of income*.

6. The Income Management Office must *chart and compare income and attendance*.

7. The Income Management Office must *notice anomalies between income and attendance*.

8. The Income Management Office must *correct anomalies and irregularities* in income and attendance that are picked up by monitoring charts.

# CHAPTER 47
# A Bishop Must Create and Supervise an Expense Management Office

**So then every one of us shall give account of himself to God.**

**Romans 14:12**

A bishop must know and understand all the work that is done by the Expense Management Office. Every church should create and run an Expense Management Office.

1. A bishop must know and understand that the Expense Management Office can also be called an Anti-Fraud Office.
2. A bishop must supervise the work done by the Expense Management Office.
3. A bishop must use the administrative help of the Expense Management Office to run the church more effectively.
4. A bishop must upgrade and improve the Expense Management Office as technology develops.
5. An Expense Management Office is an administrative office, which monitors and manages the expenses and payments made by the church.
6. Trends of expenses and abnormalities in expenses are to be noted and investigated by the Expense Management Office. Fraud in the church will be prevented by this office.

## The Expense Management Office / Anti-FRAUD Office

1. The Expense Management Office should *monitor all expenses* that are made.
2. The Expense Management Office should *keep expenses at a minimum.*
3. The Expense Management Office should p*revent waste and ensure frugality is practiced* in the church.
4. The Expense Management Office is an anti-fraud office.
5. The Administrator must provide and analyse a chart showing the expenses of a period to *show the trend of expenses*.
6. The Administrator must *monitor trends of expenses* in all branches of a church.
7. The Administrator must *provide and analyse charts showing expenses* of all branches in comparison to each other.
8. The Administrator must *investigate anomalies in expense trends* of a branch.
9. The Administrator must be able to *pick up fraudulent activities* that take place as money is spent.

# CHAPTER 48
# A Bishop Must Create and Supervise an Accounts Monitoring Office

**So then every one of us shall give account of himself to God.**

**Romans 14:12**

Every church should create and run an Accounts Monitoring Office. An Accounts Monitoring Office is an administrative office, which manages and prepares the accounts of the church. The Accounts Monitoring Office shall ensure that proper and accurate accounts are prepared for the church that reflects the reality of the true financial situation of the church.

1. A bishop must know and understand all the work that is done by the Accounts Monitoring Office.

2. A bishop must create an Accounts Monitoring Office.

3. A bishop must supervise the work done by the Accounts Monitoring Office.

4. A bishop must use the Accounts Monitoring Office to run the church more effectively.

5. The Accounts Monitoring Office must upgrade and improve the office as technology develops.

6. The Accounts Monitoring Office must ensure that the *appropriate accounts* are created for the church.

7. The Accounts Monitoring Office must ensure that *proper records* for the preparation of accounts are kept in every church.

8. The Accounts Monitoring Office must ensure that the *appropriate software* and technology is used for the creation of accounts.

9. The Accounts Monitoring Office must ensure that *accounts are prepared to comply* with national legal requirements.

# CHAPTER 49
# A Bishop Must Create, Supervise and Use a Paraphernalia Office

**We will sing for joy over your victory, and in the name of our God we will set up our banners. May the Lord fulfil all your petitions.**

**Psalm 20:5**

A Paraphernalia Office is an administrative office, which provides the various paraphernalia needed by every church. A Paraphernalia Office is necessary for the management of a denomination or a group of churches. Items such as pulpits, stickers, banners, offering baskets, signboards, musical instruments are included in what is referred to as "paraphernalia".

1. A bishop may create a Paraphernalia Office.

2. Paraphernalia helps to create a sense of unity and oneness. Know and understand that the Paraphernalia Office is critical in creating a feeling of being in the same church even when it is in a different location.

3. A bishop must know and understand how important the work of a Paraphernalia Office is.

4. A bishop must supervise the work done by the Paraphernalia Office knowing that it is important for unity and loyalty.

5. A bishop must use the administrative help of the Paraphernalia Office to run the church more effectively. Upgrade and improve the Paraphernalia Office as technology develops. An administrator can run the Paraphernalia Office.

## Duties of the Paraphernalia Office

1. The Administrator must create a list of all approved church paraphernalia.

2. The Administrator may categorize paraphernalia into identification paraphernalia, basic paraphernalia, developing church paraphernalia, and developed church paraphernalia.

3. The Administrator may provide a pictorial presentation of all types of paraphernalia.

4. The Administrator must provide the list of all churches that have the approved paraphernalia.

5. The Administrator must provide the list of all churches that do not have the approved paraphernalia.

6. The Administrator must supply all the necessary paraphernalia for the churches and ensure that they are properly used and displayed.

7. The Administrator must, through a data and information systems, continually monitor the status of the paraphernalia in every church.

8. The Administrator needs to constantly upgrade and improve the paraphernalia of the church.

# CHAPTER 50
# A Bishop Must Create and Supervise a Development Office

**Through wisdom is an house builded; and by understanding it is established:**
**Proverbs 24:3**

**A** bishop must create a Development Office. A Development Office is an administrative office, which properly and safely constructs church buildings and properties.

A Development Office also exists to ensure all legal, architectural, engineering and governmental documents and paperwork are in existence and properly secured.

1. A bishop must know and understand all the work that is done by the Development Office.

2. A bishop must supervise the work done by the Development Office.

3. A bishop must use the administrative help of the Development Office to run the church more effectively.

4. A bishop should use the Development Office to provide permanent church buildings for the church, thereby bringing establishment to the church.

5. A Development Office must maintain all properties that have been bought or built by the church.

**By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.**
**Ecclesiastes 10:18**

6. A Development Office must have a list of properties that have been bought or built by the church.

7. A Development Office must have a file on every single property that is bought or built by the church.

8. A Development Office must have a map that shows the distribution of church buildings in an area and the stage of development.

9. A Development Office must have a pictorial presentation of all churches at whichever stage they are in.

10. A Development Office must know the amount of money spent on each project and analyse it to identify waste, theft and dishonesty and to promote frugality.

11. The Administrator of a Development Office must visit church building sites to ensure that what is stated in any documentation is real.

12. A bishop must upgrade and improve the Development Office all the time.

13. A Development Office must have on record all appropriate documents for each property,

bought or built by the church.

14. The Administrator of a Development Office must provide this list of documents that are required for every property that has been built by the church:

a. Receipts of all payments made by the church

b. Indenture for transfer of title in property to the church

c. Where applicable, Special Consent for Assignment of the Property to the church

d. Government approved Site Plan(s)

e. An Indenture stamped by the High Court or other appropriate authority

f. An application for a Building Permit to build

g. Building Permit issued for each specific building project

h. Permission for "Change of Use" of land or property where necessary

i. Application to Lands Commission for registration of land

j. Land Title Registration Document / Deed from Lands Commission

k. Contract between the church and individuals who purchase properties on behalf of the church

l. A signed contract by the architect taking professional responsibility for structures built. This contract should be signed within the first seven (7) days of the start of a project

m. A Set of Architectural Drawings

n. A Signed Contract by the Engineer Taking Professional Responsibility for Structures Built. This contract should be signed within the first seven (7) days of the start of a project

o. A Signed Undertaking by the Engineer Supervising the Building. This contract should be signed within the first seven (7) days of the start of a project

p. A Set of Engineering Drawings with Design Calculations

q. A Signed Contract by the Contractor Taking Professional Responsibility for Foundation Built. This contract should be signed within the first seven (7) days of the start of a project

r. A Signed Contract by the Contractor Taking Professional Responsibility for Columns & Beams Built. This contract should be signed within the first seven (7) days of the start of a project

s. A Signed Contract by the Contractor Taking Professional Responsibility for Gables Built. This contract should be signed within the first seven (7) days of the start of a project

t. A Signed Contract by the Contractor Taking Professional Responsibility for Trusses & Roof Built. This contract should be signed within the first seven (7) days of the start of a project

u. A Certified Soil Test where necessary

v. Schmidt Hammer Test

w. For a rented or leased premise or property, a Lease Agreement indicating the rent and the term of the lease

# CHAPTER 51
# A Bishop Must Create and Supervise a Legal Office

**But we know that the law is good, if a man use it lawfully;**

**1 Timothy 1:8**

1. A Bishop must create a Legal Office.

2. A Legal Office is an office that ensures that the organisation is in compliance with all applicable law and is in good standing.

3. A Legal Office is an office that ensures that the organisation is legally prepared to reduce or prevent legal risks.

4. A Bishop must know, understand and oversee the legal issues arising from running a church.

5. A Bishop must supervise and oversee the work done by the Legal Office.

6. A Bishop must effectively and actively use and involve the Legal Office and the legal team in all important and major decisions and issues to run the church more effectively.

7. The Legal Office must ensure that they have all the *proper legal documents concerning the registration of the church and ensure all updates and renewals are undertaken on time*.

8. The Legal Office must ensure that they have all the *proper legal documents for its assets and properties*.

9. The Legal Office must ensure that they have all the *proper legal documents concerning volunteers and lay people*.

10. The Legal Office must ensure that they have all the *proper legal documents concerning employment of staff*.

11. The Legal Office must ensure that they have all the *proper legal documents concerning missionaries*.

12. The Legal Office must ensure that they have all the *proper legal documents concerning international affairs*.

13. The Legal Office must ensure that they have all the *proper accounting books and records concerning finances*.

14. The Legal Office must ensure that they have all the *proper legal documents concerning statutory obligations*.

15. The Legal Office must ensure that they have all the *proper legal documents concerning any relevant or applicable issues concerning the church*.

16. The Legal Office must create or acquire signed copies of the following documents (**X1** - **X31** below) to protect the church from claims and legal actions. (Please note that this list of documents is only a guideline and does not in any way represent all the possible legal documents that may be created by a church's legal office.) These documents must be filed

away in a secure location for future use or reference.

## X1
## LOYALTY STATEMENT

A statement of the oversight duties and obligations of a Bishop /Episcopal Sister and an affirmation of commitment to be loyal to the church and to build the church.

This must be signed by the Bishop/Episcopal Sister.

## X2
## ACCOUNTABILITY AGREEMENT

An agreement signed by a Bishop /Episcopal Sister accepting responsibility for oversight and supervision of churches /branches, church properties, church staff, pastors, members and para church organisations and ministries. This includes responsibility for the spiritual and financial growth of the ministry, the observation of employment and labour law and health and safety regulations for staff and church buildings, and the proper supervision of church building projects.

This letter must be signed and dated by the Bishop/Episcopal Sister and a representative of the church, and witnessed and signed by 2 witnesses.

## X3
## AFFIRMATION OF EPISCOPAL DUTIES

A letter confirming the status of a Bishop /Episcopal Sister as a full-time member of staff and setting out their obligations to ensure the payment of staff salaries, taxes, statutory pension contributions and any other required statutory payments for full-time staff members.

This letter must be signed and dated by the Bishop/Episcopal Sister and a representative of the church, and witnessed and signed by 2 witnesses.

## X4
## MISSIONS PLACEMENT AGREEMENT

An agreement showing the terms under which a missionary is sent by the church to a mission field.

This must be signed and dated by the missionary and a representative of the church, and witnessed and signed by 2 witnesses.

## X5
## MISSIONARY CALL ENDORSEMENT

A confirmation of a missionary's acceptance of the call to the mission field and also his acceptance of the obligation to become a self-sustaining and financially self-reliant mission after a stipulated period of time.

This must be signed and dated by the missionary, and witnessed and signed by 2 witnesses.

## X6
## MISSIONARIES' ASSENT

An acknowledgement by a missionary that he has willingly and freely decided to go out on missions. It affirms that the missionary's family is aware, has full understanding and consents to his being sent out by the church on missions and they have consented and given their blessings to it. The agreement also indemnifies and frees the church from any blame whatsoever, or from any claim or legal action by the missionary or his family for any consequence of the missionary's decision to go on missions.

This must be signed and dated by the missionary, and witnessed and signed by 2 family members including a Family Head, Parent or Guardian.

**X7**

**CROSS-BORDER TRANSFER AGREEMENT**

An agreement by a missionary who is in full-time ministry that his employment at his previous station automatically terminates when he is sent to a new mission field, where he will be re-employed as a new employee (at the new station on the new mission field). Therefore the missionary's previous place of employment no longer has an obligation to make any salary and any other statutory payments on the missionary's behalf, since these will be taken up at the new place of employment.

This must be signed and dated by the missionary, and witnessed and signed by 2 witnesses.

**X8**

**MISSIONs AID program**

An agreement signed by a pioneering missionary that he will receive a pre-determined amount of money for the support and upkeep of the new mission.

This must be signed and dated by the missionary, and witnessed and signed by 2 witnesses.

**X9**

**UNDERTAKING FOR "HAZARDOUS" MISSIONS**

An undertaking by a missionary who is unable to make his spouse to go on missions, and includes a representation that the missionary is fully aware of the dangers and risks associated with the decision to stay on the mission field without their spouse and family but is nevertheless willing to take the risk. He takes full responsibility for his decision and actions and indemnifies and releases the church from any blame whatsoever for the consequences of his decision.

This undertaking must be signed and dated by the missionary, a representative of the church and witnessed and signed by 2 witnesses.

**X10**

**AFFIRMATION of LAY STATUS**

A letter affirming that a lay person is not an employee of the church but performs his/her duties purely as on a voluntary basis; and therefore the church is under no obligation to provide benefits such as transportation and accommodation, or pay taxes or emoluments such as salaries, statutory pension contributions and any other statutory payments.

This must be signed and dated by the lay person and witnessed and signed by 2 witnesses.

## X11
## LAY MISSIONARIES' COMMISSION

An agreement showing the terms under which a lay missionary is sent out to a mission field. It affirms that the lay missionary's decision to go on missions is voluntary, indemnifies and frees the church from any blame whatsoever, or from any claim or legal action by the lay missionary or his family for any consequence of the missionary's decision to go on missions and also shows the consent and support of the family for the mission.

This must be signed and dated by the lay missionary, and witnessed and signed by 2 family members including a Family Head, Parent or Guardian.

## X12
## LAY MISSIONARIES' ASSENT

An acknowledgement by a lay missionary that he has willingly and freely decided to go out on missions. It affirms that the lay missionary's family is aware, has full understanding and consents to his going out on missions and they have consented and given their blessings to it. The agreement also indemnifies and frees the church from any blame whatsoever, or from any claim or legal action by the lay missionary or his family for any consequence of the missionary's decision to go on missions.

This must be signed and dated by the missionary, and witnessed and signed by 2 family members including a Family Head, Parent or Guardian.

## X13
## CHURCH APPRENTICESHIP CONTRACT

An agreement setting out the terms and conditions under which a lay person or a volunteer will be trained for ministry by the church.

This must be signed by the trainee lay person/ volunteer and witnessed and signed by 2 family members including a Family Head, Parent or Guardian.

## X14
## AFFIRMATION OF FULL-TIME STATUS

An agreement between a full-time minister and the church setting out and affirming the terms of employment as a full-time minister.

This must be signed and dated by the Minister, and a representative of the church's Human Resource (HR) Office.

## X15
## ABSOLUTION FROM LIABILITY AGREEMENT

An agreement by pastors, reverend ministers and bishops to indemnify the church and accept full responsibility and liability for their own words, actions, counseling, preaching, teaching sermon, advice, pronouncements and prayers that they make in the course of ministry.

This must be signed and dated by the Pastor/ Reverend Minister/Bishop making the declaration and witnessed and signed by 2 witnesses.

## X16
## NON-DISCLOSURE AGREEMENT

An agreement to keep confidential, sensitive information obtained in the course of pastoral work or obtained by reason of a person's position in the church.

This agreement must be signed and dated by the Pastor/ Reverend Minister/Bishop, and witnessed and signed by 2 witnesses.

## X17
## ARBITRATION AND MEDIATION AGREEMENT

An agreement to resolve conflicts and disputes by arbitration or by mediation instead of in court.

This agreement must be signed and dated by the Pastor/ Reverend Minister/Bishop, and witnessed and signed by 2 witnesses.

## X18
## HUMAN RESOURCE (HR) STATEMENT

An agreement between the church and its full-time employees that sets out the church's policies on salaries, emoluments and benefits, transfers, sanctions, dismissal, demotion, resignation and termination of employment.

This should be signed and dated by the employee and a representative of the church's Human Resource (HR) Office.

## X19
## WARRANTY FOR SUPERVISION OF CHURCH BUILDING PROJECTS

An undertaking by a bishop or a general superintendent or a pastor supervising the construction of a church building project that he will diligently and carefully supervise the project; and that he indemnifies the church and accepts of liability for damages and injuries caused by his negligence, dereliction of duty, and/or poor supervision of the project.

This should be signed and dated by the Bishop, the General Superintendent or the Pastor supervising a church's building project and witnessed and signed by 2 witnesses.

## X20
## PURCHASE -IN-TRUST AGREEMENT

An undertaking by a representative of a church who has been asked to purchase property in trust for and on behalf of the church, that although the property is in his name, he is holding it for the church until such time that the property can be transferred to and registered in the name of the church.

This undertaking must be signed, and dated by person in whose name the property is held, a pastor or Bishop of the church and witnessed and signed by 2 witnesses.

## X21
## ARCHITECTURAL WARRANTY

A warranty by the Architect in charge of the architectural design of a church building project, accepting full liability and indemnifying and releasing the church from any blame for any defect, failure or malfunction of the architectural design that results in a defect, mishap, malfunction or damage to any part of the building.

This undertaking must be signed, and dated by the Architect and witnessed and signed by 2 witnesses.

## X22
## ENGINEERS' SUPERVISION WARRANTY

A warranty by the Engineer in charge of a church building project, that the building is sound, and that he accepts full liability and he indemnifies and releases the church from any blame for negligence or failure of supervision on his part that results in any injuries, defects, a mishap, a malfunction or damage in any part of the building.

This undertaking must be signed, and dated by the Engineer and witnessed and signed by 2 witnesses.

## X23
## CONTRACTORS' WARRANTY

A warranty by the Contractor in charge of the construction of a church building, that the construction work is sound, that there is safety in the workplace for the workers on site and that the Contractor accepts full liability and he indemnifies and releases the church from any blame for negligence or failure of supervision on his part that results in any injuries, defects, a mishap, a malfunction or damage in any part of the building.

This undertaking must be signed, and dated by the Contractor and witnessed and signed by 2 witnesses.

## X24
## APPLICATION FOR REGISTRATION OF PLOT

A completed and signed application to the government's Lands Registry Office or the Lands Commission applying for registration of land bought by the church. All church properties must be registered after purchase.

## X25
## "CHANGE IN USER" APPLICATION

A written request to the local authority applying for permission to change the use of land where the property bought by the church has been earmarked by the government for another purpose other than for a church.

## X26
## APPLICATION FOR BUILDING PERMIT

A letter to the local government authority applying for a permit to start building work. This must be done and the Building Permit obtained before work starts on an any building project.

## X27

## BUILDING PERMIT

A permit issued by the local government authority giving permission for building works to proceed.

## X28

## ACKNOWLEDGMENT OF PAYMENT

A signed and dated document that shows that the church has made full or part payment for property and the payment has been received by the vendor of the property. All the parties to the sale transaction must be named and identified in the document as either the seller/vendor or the buyer/purchaser.

This is also known as a “Receipt”, and must be signed by a representative of the church, the seller/vendor of the property, and by a witness.

## X29

## PERMIT TO ASSIGN PROPERTY

In certain instances, it may be necessary for a party to obtain written consent/permission to be able to assign or transfer the rights to a property to the church.

This document must be signed and dated by the person giving the consent/permission and witnessed and signed by 2 witnesses.

## X30

## CONVEYANCE WITH SITE PLAN FOR CHURCH PROPERTIES

A signed and dated document (also known as an “Indenture”) which transfers ownership of property bought by the church into the name of the church. A site plan is a map identifying and marking out the borders of the property, and should be attached to the Indenture. The Indenture must be assessed by the appropriate authority for Stamp Duty and stamped after the Stamp Duty had been paid.

This document must be signed by the seller /vendor of the land or his authorised representative, and by a representative of the church. It must be witnessed and signed by 2 witnesses.

## X31

## RENTAL AGREEMENT

An agreement between the church and the owner of property to lease/rent the property to the church.

This agreement must be signed by the owner of the property or his lawful representative, a representative of the church and witnessed and signed by 2 witnesses.

# CHAPTER 52
# A Bishop Must Create and Supervise a Literature Office

**I charge you by the Lord that this epistle be read unto all the holy brethren.**
**1 Thessalonians 5:27**

Apostle Paul adjured and charged the Thessalonians that his letters and his books should be read to the church in Thessalonica. Paul was insistent that his book should be read. He knew that it was necessary for his people to read this letter. It is these letters from Paul that have become a part of the Bible today.

Paul was a strong promoter of Christian literature. It is important that every apostolic ministry promotes Christian literature in the church. It is also important to promote the Apostle's teachings in the church. Every church must be devoted to the teachings of its Apostle.

**They DEVOTED THEMSELVES TO THE APOSTLES' TEACHING and to fellowship, to the breaking of bread and to prayer.**
**Acts 2:42**

1. A Literature Office is an administrative office, which will practically implement the promotion of Christian literature in the church so that all members of the church are fully devoted to its apostle's teaching.

2. The Literature Office ensures that every church member becomes a devoted reader of Christian literature. A bishop must therefore create a Literature Office.

3. A bishop must know how to promote Christian literature in the church.

4. A bishop must supervise the work done by the Literature Office.

5. ***Ownership:*** The bishop must ensure that every church member owns all the recommended Christian books.

6. ***Production:*** The bishop may direct that each church produces and prints the books or makes the books available in their region.

7. ***Stock:*** The bishop must ensure that the church has a stock of the recommended books so that they are available in their region.

8. ***Bookshop:*** A bishop must ensure that the church has a beautiful bookshop with a stock of necessary books.

9. ***Availability:*** A bishop must ensure that particular books are in stock at every point in time.

10. ***Feeding:*** A bishop must ensure that particular books are fed and taught in detail.

11. ***Founder:*** A bishop must ensure that books and materials of the Founder of the church are

always available, in stock and used to teach the church.

12. ***Audio-visual:*** A bishop must ensure that all Christians, leaders, shepherds and pastors own current visual and audio products which complement the recommended Christian literature.

# CHAPTER 53
# A Bishop Must Create and Supervise a Care and Crises Office

**And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmoveable, but the hinder part was broken with the violence of the waves. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land: And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.**

**Acts 27:41-44**

In apostolic work there are many crises. A look at the life of Paul reveals different crises that he encountered in his work as an apostle. The scripture above refers to the time when Paul was shipwrecked. Today, a shipwreck can be likened to a car crash, a bus crash, a shooting incident, a plane crash or even a sunken boat or ferry. The Care and Crises Office must go into action and help someone who suffers such crises.

**And when they were escaped, then they knew that the island was called Melita. And the barbarous people shewed us no little kindness: for they kindled a fire, and received us every one, because of the present rain, and because of the cold. And when Paul had gathered a bundle of sticks, and laid them on the fire, there came a viper out of the heat, and fastened on his hand. And when the barbarians saw the venomous beast hang on his hand, they said among themselves, No doubt this man is a murderer, whom, though he hath escaped the sea, yet vengeance suffereth not to live. And he shook off the beast into the fire, and felt no harm. Howbeit they looked when he should have swollen, or fallen down dead suddenly: but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god.**

**Acts 28:1-6**

Missionaries can also suffer medical emergencies. Apostle Paul suffered the crisis of a venomous snake bite while on a mission. A snake bite is indeed a medical emergency. When Apostle Paul got to the island of Malta, it was cold and the people made a fire for them to get some warmth. Paul gathered some sticks to add to the fire but in the process, a snake came out and bit Paul's hand. This could have killed the missionary. In fact, the people expected Paul to swell up and die suddenly. A Care and Crises office exists to respond to all such emergencies and crises.

1. A bishop must create a Care and Crises Office.

2. A bishop must know and understand all the work that is done by the Care and Crises Office.

3. A bishop must operate a Care and Crises Office, which shall ensure that in spite of distance

and separation of the churches and ministers of the church worldwide, the care of the entire worldwide pastoral body is encouraged and maintained through diverse efforts of the Care and Crises Office.

4. A bishop must supervise the work done by the Care and Crises Office.

5. A Care and Crises Office must be trained to care for financial crises of pastors.

6. A Care and Crises Office must be trained to care for health crises of pastors.

7. A Care and Crises Office must be trained to care for marital crises of pastors.

8. A Care and Crises Office must be trained to care for those in crises of accidents.

9. A Care and Crises Office must be trained to care for those in crises of robberies.

10. A Care and Crises Office must be trained to care for those in crises of terror attacks.

11. A Care and Crises Office must be trained to care for the crisis of death.

# CHAPTER 54
# A Bishop Must Appoint, Train and Supervise Treasurers

**And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.**

**Acts 6:1-3**

A Treasurer is a person appointed to be in charge of the counting and handling of the church's money. He or she may either be a lay person or a full-time employee.

A Bishop must know and understand the work of Treasurers. The right people with the appropriate qualities must be trained and appointed as Treasurers. A Bishop must manage and supervise the Treasurers so that they execute their prescribed responsibilities.

1. Every church should have at least three Treasurers. The job of the Treasurer is a very sensitive one. A pastor must be circumspect in selecting people to do this job.

2. A Treasurer must be trustworthy and known by the leadership of the church.

3. A Treasurer must be faithful in paying tithes.

4. A Treasurer must have unquestionable loyalty to the church.

5. A Treasurer must have no history of stealing or any form of impropriety with money.

6. A Treasurer must be seen to be managing their financial life properly.

7. A Treasurer must not be a talkative.

8. A Treasurer must be able to keep financial and other information secret and confidential.

9. A Treasurer must not be an unemployed person or a person who is constantly broke.

10. A Treasurer must attend all church services in order to be present to receive all offerings taken at every church service.

11. A Treasurer must be punctual at all church meetings.

12. A Treasurer has duties whilst the offering is being received:

    a. A Treasurer must be vigilant when ushers are taking the offering and know what is going on at every point in time. Treasurers must remember that they, not the ushers, are trained and trusted to handle money. The usher collects the offerings on their behalf.

    b. A Treasurer must ensure the ushers use only the prescribed offering baskets.

c. A Treasurer must count the number of offering baskets the ushers are using.

d. Treasurers must make sure they receive from the ushers the same number of baskets at the end of the process.

e. A Treasurer must ensure the ushers are following the prescribed routes in the church during and after offering time.

f. A Treasurer must ensure the ushers do not go out of their view or out of the view of the church.

g. A Treasurer must note that giving out change from the offering is not allowed.

h. A Treasurer must note that at no point in time should an offering basket be left with only one usher.

i. A Treasurer must be present and ready to receive the offering to count it.

13. A Treasurer has duties whilst the offering is being counted:

a. At least two Treasurers must be present to receive the offering from the ushers.

b. At least two Treasurers must be present throughout the counting period.

c. At no point in time must there be only one Treasurer with the offering.

d. Treasurers must note that counting of offering must be done out of the view of church members, that is, counting must be done in a secluded place or after everyone has left church.

e. Treasurers must note that no stranger should be around the counting area.

f. Treasurers should not pay any money out of the offering for any type of expense.

g. Treasurers should make sure they have correctly and completely packed the money in a safe and locked up.

h. Where there is no safe, Treasurers should ensure the money is carefully transported to a safe place.

i. Treasurers should not lend the church's money to anybody, neither should they borrow any money from the offering.

14. A Treasurer has duties of filling forms:

a. Each Treasurer must fill in prescribed forms.

b. Treasurers must strictly conform to every prescribed procedure.

15. A Treasurer has the duty of banking the offering.

16. The Treasurer's duties of secrecy and confidentiality:

a. Treasurers must note that every bit of information at their disposal is secret and confidential and must be treated as such.

b. Treasurers must not mention to anybody the amounts of offerings received.

c. Treasurers must not mention to anybody the amount of money paid by any particular church member to the church.

d. Treasurers must not mention to anybody the amount of money in their church's bank account.

e. Treasurers must note that the information on each form that is filled is secret and confidential.

f. If any Treasurer is found to flout the rule of secrecy they should be removed immediately.

# SECTION 9: CHURCH GOVERNMENT AND HUMAN RESOURCE MANAGEMENT

# CHAPTER 55
# A Bishop Must Know the Rules of Full-Time Ministry

**Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all.**

**1 Timothy 4:15**

Giving yourself wholly to the ministry is full-time ministry. Know and understand the work of the full-time workers in the church.

It is important to promote full-time ministry. A bishop must encourage many people to work full-time in the ministry.

## Full-Time Church Workers

1. A full-time church worker is a person who works wholeheartedly and gives himself wholly to the ministry. Encourage many people to work for God in a full-time capacity. When people are not encouraged to work for the Lord, the church will have only lay pastors.

2. A full-time church worker should have clearly defined work objectives and a job description to guide job performance.

3. A full-time church worker's job can be changed at any time. A full-time church worker must be prepared to accept a change in his job and a change in his life at any time. A full-time church worker may be called upon to take on additional responsibilities or assignments.

4. A full-time church worker should have working hours that are determined by the individual's projects and targets.

Saturdays and Sundays are usually working days for full-time church workers. Mondays can be taken as a day of rest and a day off for full-time church workers.

5. A full-time church worker must be constantly evaluated. Work in the church should be project-oriented and members of staff must be expected to meet targets rather than idling in church offices. Members of staff who do not accomplish their projects may be demoted, laid off or dismissed.

6. Full-time church workers should also have rest and leave periods. There are various kinds of leave periods and these should be created and determined by the administrators and bishops in their various denominations and churches.

7. Discussions and decisions taken on any matter between full-time church workers and the church should be put into writing and signed by the parties concerned for records purposes and to avoid confusion on all matters. All employees must be required to sign various documents, forms and letters to show their understanding and acceptance of the different policies and decisions of the organisation. Documentation is critical. Producing documents

will end all controversy when there is one.

8. Full-time church workers must be considered for the provision of emoluments, benefits, accommodation, transportation, medical care, insurance, emergencies, compassionate donations and love offerings when the organisation is capable of doing so.

9. Full-time church workers must accept their category and their rank in the organization.

10. Full-time church workers can be dismissed for offences such as stealing, gross insubordination, abandonment of post, disloyalty and treachery, repeated warnings, breach of privacy and confidentiality and unproductivity.

11. A full-time church worker should not be allowed to bring casual friends or visitors to the office to help them do their work.

12. A full-time church worker is required to work with a cheerful and buoyant attitude at all times.

13. A full-time church worker must respect all ranks that exist within the office structure and the benefits or differences that may be created thereby.

14. A full-time church worker of one department may be required to move to another department to assist when needed. Under such circumstances the full-time worker must co-operate cheerfully and gleefully and be prepared to give of his best to accomplish the goals.

15. All full-time church workers must have a sense of responsibility towards the safety and security of church property and equipment. They must take appropriate action when they notice security lapses or equipment being destroyed or at the risk of destruction. Not taking any action must be considered an offence against the church by the member of staff. It should be the responsibility of the staff member to put appropriate pressure on the one in charge to rectify anomalies and wrong situations. Church furniture and church equipment should not be moved from office to office as it destroys the furniture.

16. A full-time church worker should not discuss with non-staff members or outsiders any matters of confidentiality, secrecy and privacy.

17. A full-time church worker must fully attend all church services, conventions, prayer meetings, fasting meetings, shepherds' camps, impromptu meetings, weekday services, revivals, pastors' meetings and be on time.

18. All full-time church workers should respond to emergencies that affect the church or the nation in which they live. In such emergency situations, all full-time church workers must cancel vacations and return to work. All full-time church workers are expected to be available to help. All full-time church workers must readily present themselves and take up any duty that may be assigned to them and also find out if there is anything else they can do to help. They must not leave immediately after any service or meeting.

19. A full-time church worker must dress decently in the office without any revealing and seductive dressing.

20. Church work may be done by lay pastors, volunteers, trainees, employees or full-time church workers. Lay pastors, volunteers and trainees are in one group and employees and full-time

church workers are in another group. A volunteer and a trainee may give themselves all out to the ministry. Such a person may be a volunteer or a trainee hoping to, one day, become employed. It is important for all church workers to understand the category they fall into, whether volunteers, trainees or full-time employees.

## CHAPTER 56

# A Bishop Must Know, Understand and Apply Relevant Laws of the Country He Oversees

**Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.**

**Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.**

**Romans 13:1-2**

A bishop must know and ensure full compliance with all the relevant national laws that are applicable to churches, missions and church employees including employees of all para-church organisations. The examples mentioned in this chapter are not an exhaustive list of laws a bishop must know and adhere to. Each country in which a church finds itself may have additional relevant laws and regulations that a bishop must know and ensure full compliance with by the church.

1. A bishop must know and ensure compliance with all tax laws applicable to churches, missions and church employees including employees of all para-church organisations in the country he oversees.

2. A bishop must know and ensure compliance with all employment laws applicable to missionaries, and church employees in the country he oversees.

3. A bishop must ensure that all Social Security or national insurance contributions legally required to be made for persons employed by the church in the country he oversees are fully made and payments are up to date.

4. A bishop must ensure that all employment procedures and policies under the labour laws of the country he oversees are adhered to and judiciously followed.

5. A bishop must ensure that the pension and end-of-service policy of his denomination are strictly enforced.

6. A bishop must ensure that all the laws and requirements relating to health and safety in church offices and church buildings are strictly enforced.

7. Every bishop must ensure that car parks of the church and para-church organisations under him have clearly displayed indemnity notices for the loss of any items left in the car park.

# CHAPTER 57
# A Bishop Must Know Those Unsuitable for Full-Time Ministry

**They profess to know God, but in works they deny Him, being abominable, disobedient, and disqualified for every good work.**

**Titus 1:16**

**Do you not know that those who run in a race all run, but one receives the prize? Run in such a way that you may obtain it. And everyone who competes for the prize is temperate in all things. Now they do it to obtain a perishable crown, but we for an imperishable crown. Therefore I run thus: not with uncertainty. Thus I fight: not as one who beats the air. But I discipline my body and bring it into subjection, lest, when I have preached to others, I myself should become disqualified.**

**1 Corinthians 9:24-27**

Some people are unsuitable for full-time ministry and full-time employment in the church. If it is discovered that they are mistakenly employed, a way must be found to ensure their removal from full-time employment in the ministry.

1. Pastors or individuals with a chronic problem and history of fornication, adultery and immorality are unsuitable for full-time ministry and full-time employment in the church.
2. Pastors or individuals with a chronic problem and history of stealing are unsuitable for full-time ministry and full-time employment in the church.
3. Pastors or individuals with a chronic problem and history of discontentment, grumbling and murmuring are unsuitable for full-time ministry and full-time employment in the church.
4. Pastors or individuals with a problem and history of disloyalty and treachery are unsuitable for full-time ministry and full-time employment in the church.
5. Mysterious and unknown pastors and individuals with a chronic problem and history of non-disclosure, mystery and lack of openness are unsuitable for full-time ministry and full-time employment in the church.
6. Pastors or individuals with a chronic problem and history of lack of productivity, laziness and non-performance are unsuitable for full-time ministry and full-time employment in the church.
7. Pastors or individuals with a chronic problem and history of rudeness, disregard for authority, insolence and insubordination are unsuitable for full-time ministry and full-time employment in the church.
8. Pastors or individuals with a chronic problem and history of being separatist, clannish, ethnocentric, tribalistic and racist are unsuitable for full-time ministry and full-time employment in the church.

# CHAPTER 58
# A Bishop Must Know the Human Resource Guidelines

**Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren, or of thy strangers that are in thy land within thy gates: AT HIS DAY THOU SHALT GIVE HIM HIS HIRE, NEITHER SHALL THE SUN GO DOWN UPON IT; for he is poor, and setteth his heart upon it: lest he cry against thee unto the LORD, and it be sin unto thee.**

**Deuteronomy 24:14-15**

**A** bishop must know the human resource guidelines that exist and apply them according to the capabilities and abilities of his organisation. Please note that these are guidelines and can only be implemented according to the prevailing circumstances and the church's ability to do so.

1. A bishop must be very aware that poorly managed human resource matters lead to disloyalty, discontentment, uprising and rebellion.

2. A bishop must ensure that full-time staff are appropriately placed in the organisation.

3. A bishop must ensure that full-time staff are appropriately rewarded in the organisation.

4. A bishop must ensure that full-time staff are appropriately dismissed when necessary.

5. A bishop must understand and enforce the laid down principles of the church for managing all full-time staff.

6. Be aware that poorly administered human resource management is a major source of discontentment and disloyalty and therefore a leader must make all efforts to ensure the right thing, as far as human resource management, is done.

   **Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning**

   **Leviticus 19:13**

7. Good performance, diligence and hard work must be rewarded more than long years of a person's presence in the job.

   **Seest thou a man diligent in his business? He shall stand before kings; he shall not stand before mean men.**

   **Proverbs 22:29**

8. Working equipment needed for work must be made available for employees. Working equipment may include things like phones and computers.

9. Ensure that there is a graded hierarchy within your organisation where staff move from one grade to the other. Members of staff can move from the lowest level of Trainees to Accepted Workers, to Skilled Workers, and further on to Very Skilled Workers and eventually to Junior Management and Senior Management.

   **They shall run like mighty men; they shall climb the wall like men of war; and**

**they shall march every one on his ways, and THEY SHALL NOT BREAK THEIR RANKS: Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.**

**Joel 2:7-8**

10. If you live in a country with a fluctuating or devaluating currency, you can assess the value of what is paid out by comparing it with the United States dollar (USD). Pegging things to the USD gives a sense of reality and comparison that is sometimes necessary.

11. Evaluation is necessary to assess the performance and to see whether it is necessary to carry on with the same people, in the same way, doing the same things.

12. Employ as few people as possible. In places that are well managed, there are few employees. In poorly managed systems, where the curse of poor leadership has dominated, there are far more employees than are needed. In some cases, there are as many as one thousand employees when only twenty-five are needed.

13. Have the ability to dismiss people and terminate appointments fairly, promptly and properly to avoid a bloated staff list. Ensure there is a lean staff list with as few employees as possible as this is a sign of good leadership and management.

14. Lay off people every year. It is the principle of "many are called but few are chosen". At the end of every year, set about to see who can be laid off. There are those whose output has been questioned and corrected over time but have still not improved. There are also those who have not worked with a good attitude. There are lazy members of staff who characteristically have little productivity. There are those whose jobs have been lost or drastically reduced due to internal changes within the organization. There are also those whose jobs have been lost or reduced due to some technology that has rendered their jobs unnecessary.

**For many are called, but few are chosen.**

**Matthew 22:14**

15. God builds houses for those who fear Him. Make efforts, directly or indirectly, to help all those who fear God and work in the organisation to have cars and houses. There are many ways in which people can be helped, guided, counselled, assisted to acquire these things. Cars and houses make people very happy and it is important to have happy and contented people in your organisation.

**And the midwives said unto Pharaoh, because the Hebrew women are not as the Egyptian women; for they are lively, and are delivered ere the midwives come in unto them. Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty. And it came to pass, BECAUSE THE MIDWIVES FEARED GOD, THAT HE MADE THEM HOUSES.**

**Exodus 1:19-21**

16. Appreciate people that work in the church. People who work hard and are productive must sense that their input has been noticed. When people are not appreciated, it is as though the law of the failed harvest has been applied in their lives. In other words, they failed to harvest the good seeds of service they have sown.

For it is written in the Law of Moses: "Do not muzzle an ox while it is treading out the

grain." Is it about oxen that God is concerned? Surely he says this for us, doesn't he? Yes, this was written for us, because whoever plows and threshes should be able to do so in the hope of sharing in the harvest. If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? IF OTHERS HAVE THIS RIGHT OF SUPPORT FROM YOU, SHOULDN'T WE HAVE IT ALL THE MORE? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ. Don't you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that THOSE WHO PREACH THE GOSPEL SHOULD RECEIVE THEIR LIVING FROM THE GOSPEL.

1 Corinthians 9:9-14 (NIV)

17. The church must ensure that tax, social security, insurance and all other statutory and legal obligations are paid whenever they are due. You must obey the laws of the land you are living in.

**After Jesus and his disciples arrived in Capernaum, the collectors of the two-drachma temple tax came to Peter and asked, "DOESN'T YOUR TEACHER PAY THE TEMPLE TAX?" "YES, HE DOES," he replied. When Peter came into the house, Jesus was the first to speak. "What do you think, Simon?" he asked. "From whom do the kings of the earth collect DUTY AND TAXES—from their own children or from others?" "From others," Peter answered. "Then the children are exempt," Jesus said to him. "But so that we may not cause offense, go to the lake and throw out your line. Take the first fish you catch; open its mouth and you will find a four-drachma coin. Take it and give it to them for my tax and yours.**

**Matthew 17:24-27 (NIV)**

18. Dismissals must happen in every well-run organisation.

**When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and SEND HER OUT OF HIS HOUSE. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, AND SENDETH HER OUT OF HIS HOUSE; or if the latter husband die, which took her to be his wife; Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.**

**Deuteronomy 24:1-4**

19. Under the old covenant, men were allowed to dismiss their wives for some good reasons. Sending away or dismissals is a way to bring order into an organisation. Could it be that the disorganised, disorderly and confusion-racked marriages of our generation exist because there are no dismissals anymore? Failure to dismiss people is always a sign of a poorly run organisation. Dismissals are a sign of good leadership. An organisation in which no one is dismissed is one of the key characteristics of an organisation labouring under the usual characteristics of failure, favouritism, neglect and poverty. There is nothing like an organisation that does not need to ever sack someone.

20. An employee can be dismissed for various reasons:

- An employee may be dismissed for acts of disloyalty, treachery and betrayal.
- An employee may be dismissed for being a traitor to the organisation.
- An employee may be dismissed for stealing/ theft and fraud.
- An employee may be dismissed for insubordination, rudeness.
- An employee may be dismissed for going against what is known as the "Bishops' Protocols" in this book. *(See Chapter 67)*
- An employee may be dismissed for going against what is known as the "Bishops' Benchmarks" in this book. *(See Chapter 68)*

## HUMAN RESOURCES (HR) END OF YEAR EVALUATION /ASSESSMENT FORM

### 15-Point Weighted Assessment

| | TRAIT ASSESSED | WEIGHT |
|---|---|---|
| 1. | SENDABLE | 3 |
| 2. | POSITIVE ATTITUDE TO WORK | 5 |
| 3. | ABILITY TO WORK WITHOUT SUPERVISION | 5 |
| 4. | ABILITY TO ACQUIRE AND USE NEW SKILLS | 3 |
| 5. | ABILITY TO ACCOMPLISH TASKS WITH SPEED | 3 |
| 6. | ABILITY TO CLOSE PROJECTS | 4 |
| 7. | DISCREET | 5 |
| 8. | ABILITY TO SOLVE DIVERSE PROBLEMS | 3 |
| 9. | ABILITY TO SAVE THE ORGANIZATION MONEY | 3 |
| 10. | SPECIALIZED ABILITY | 2 |

| | | |
|---|---|---|
| **11.** | COMPLIANCE<br>(Obeying set rules and regulations of the department and the organization as a whole) | **4** |
| **12.** | ETHICS<br>(What the organization deems as right and wrong) | **3** |
| **13.** | ABILITY TO SUPERVISE OTHERS | **2** |
| **14.** | COMMITMENT TO ASSIGNED DUTIES | **3** |
| **15.** | APPRECIATIVE<br>(Contented posture) | **2** |
| | **TOTAL POINTS** | **50** |

- A person needs to get 65% (32.5 points) and above to move to the next level
- A person's score from the weighted assessment results in the following actions:

  65% - 100%: Promotion to the next level

  51% - 64%: Maintain the current level

  41% - 50%: Consider re-placement or re-assignment to a place where the person may perform better

  Below 40%: Demotion or dismissal
- In the event that a person exhibits continuous extraordinary performance, the immediate supervisor, in conjunction with the HR Board, will determine the new level of promotion
- PLEASE NOTE: Discretion should be exercised in all matters!

# SECTION 10: CHURCH GOVERNMENT AND TRANSFERS

# CHAPTER 59
# A Bishop Must Send, Move and Transfer People

**Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus.**

**2 Timothy 4:11-12**

1. Jesus was sent to the world. Jesus in turn sent His apostles on missions. Sending people, transferring people, moving people around, is a profound essential principle of an apostolic ministry.

**But I know him: for I am from him, and he hath sent me.**

**John 7:29**

**Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you.**

**John 20:21**

2. Paul continued this pattern of apostolic ministry by sending Titus, Timothy and many others from place to place for purposes of ministry, asking them to live in certain towns on account of the ministry.

**To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour. For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:**

**Titus 1:4-5**

3. A bishop must move and transfer people in order to help build the church and set things in order, and to correct things that are out of place or in error.

**For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:**

**Titus 1:5**

4. A bishop must transfer and move people from town to correct and order the church aright. This correction and setting of things in order must always improve the lives of the pastor and the life of the church.

**For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:**

**Titus 1:5 KJVS**

5. A bishop must move and transfer pastors who are unable to breakthrough and flourish in that town or church. If a pastor is unable to make the church grow, a transfer to another town may break the cycle and siege of barrenness.

**This is why I left you in Crete, that you might amend what was defective, and appoint elders in every town as I directed you,**

**Titus 1:5**

6. A bishop must move and transfer pastors who are unable to live in purity or holiness in that town or church. If a pastor is unable to abstain from fornication, adultery and immorality in a church, city or town, he must be transferred to another church, town or city in order to break the cycles of adultery and fornication thereby redeeming him from all iniquity and purifying him as a peculiar person, zealous of good works.

**For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**

**Titus 2:11-14**

7. A bishop must transfer move and relocate people with due consideration to the will and wishes of the person being transferred.

**As touching our brother Apollos, I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time; but he will come when he shall have convenient time.**

**1 Corinthians 16:12**

8. A bishop must transfer, move and relocate people after spiritual counseling and wisely working on the will and mind of the person to be transferred. God is always working in us to will and to do His will.

**For it is God which worketh in you both to will and to do of his good pleasure.**

**Philippians 2:13**

9. A bishop must know that a person will flourish and prosper when he goes somewhere willingly. A grumbling murmuring and discontented person cannot flourish because he is in the error of the murmuring Israelites who were transferred from Egypt to The Promised Land. The murmuring Israelites did not prosper or succeed when they were transferred to The Promised Land. Indeed, they were destroyed on the mission because of their discontentment, murmuring, complaining and wickedness.

**Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.**

**1 Corinthians 10:10-11**

10. There are many cases where people can be sent on a mission against their will. The person may not want to go but has to be made to move according to the will of the leadership of the church. It is not always that one's own will can be followed. Jesus went to the cross pleading that the Father would change His will.

**And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.**

**Matthew 26:39**

11. Many things can go wrong when a new person is superimposed on an existing congregation.

Rejection is an evil thing that can happen to any minister who is sent or transferred to a people. Jesus was sent to the Jews who simply rejected Him in spite of all that He did.

**He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:**

**John 1:11-12**

12. A bishop must counsel the transferred person as well as the receiving or host church to ensure a smooth transition into a new location.

**Every purpose is established by counsel: and with good advice make war.**

**Proverbs 20:18**

# CHAPTER 60
# A Bishop Must Know the Rules for Transferring People

**I beseech thee for my son Onesimus, whom I have begotten in my bonds: Which in time past was to thee unprofitable, but now profitable to thee and to me: Whom I have sent again: thou therefore receive him, that is, mine own bowels:**

**Philemon 1:10-12**

1. The departing pastor who is being replaced must receive, accept and project the newly transferred pastor and honor him. The departing pastor must not pass snide remarks about the newly transferred pastor but praise him in the way that John the Baptist praised the arrival of Jesus. Jesus was sent to replace and dominate the scene instead of John the Baptist.

   **He must increase, but I must decrease.**

   **John 3:30**

2. The new pastor must acknowledge the work of his predecessor openly, always projecting the person he is replacing in a good light. The congregation must know that there is a cordial relationship between the new pastor and his predecessor. Maintaining a good rapport with the predecessor helps to gain insight into how to relate to the new team and to know their temperaments, strengths and weakness. It is important to invite your predecessor for programs to maintain some level of connection. Jesus had a cordial relationship with John the Baptist even though He was replacing him.

   **The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me cometh a man which is preferred before me: for he was before me.**

   **John 1:29-30**

3. A new pastor must not be intimidated by the achievements of his predecessor. Do not attempt to erase the memory of your predecessor by removing landmarks, abolishing programs, destroying structures and cancelling achievements made during his tenure. Jesus was not intimidated by the achievements of John the Baptist; He rather pointed out the greatness of His predecessor.

   **Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he.**

   **Matthew 11:11**

4. The new pastor must work at bonding with the existing assistants and shepherds quickly to maintain a good flow. The new pastor must get to know the ministerial team members for himself by interacting intimately with them.

   **And he ordained twelve, that they should be with him, and that he might send them forth to preach,**

   **Mark 3:14**

5. As much as possible, the new pastor should allow those in leadership positions to continue as a

sign that their help and input is appreciated.

6. The newly transferred pastor must not refer to the existing members by disrespectful phrases such as "You people", "These Rural people", "These London people", "These Kumasi people", "These Accra people" and the like. Such comments are demeaning and can lead to the rejection of the new pastor.

7. As much as possible the new pastor should continue the existing programs and church meetings for a reasonable length of time before making drastic changes. Openly appreciate the existing groups in the church even as you make plans to improve and correct whatever lapses you may see.

8. It is normal to see many faults and deficiencies when you are new . The old pastor is usually used to all the problems and has adjusted and accepted them as normal. Be more proactive with providing solutions to the problems you see rather than discussing them and complaining openly about everything. If you can see the error then you are capable of fixing it. So don't just talk, just fix it quietly and efficiently.

9. Every transferred pastor must not under any circumstance criticize, defame or undermine their predecessor openly or in front of the congregation. Remember that no matter what authority sent you there, the members loved their pastor and are only learning to accommodate you.

10. Do not put any member in a situation where they have to choose between you and your predecessor.

11. Do not victimise members who keep referring to your predecessor openly. Note that a lot of experimenting might have gone on before settling on a method that works, abruptly changing systems can backfire.

12. Encourage any leaders who may have come with the transferred pastor to the new church, to flow with the old members as brothers and sisters, before appointing them to take over leadership positions.

13. The transferred pastor must not set his members who came with him as spies over the old members. These spies are likely to bring in reports that are not accurate and ruin the fledgling relationships. Do not have separate meetings with the new team that may be with you to the exclusion of the old team.

14. Do not shout at and aggressively attempt to correct the leaders of the church if you haven't first loved them and taught what them what you want them to do.

15. Do not refer to longstanding members who have been around for many years with sarcastic words and phrases such as "Rock of Ages" or "Methuselah"!

16. Do not side-line the ancient, the skilful man, the orator, the cunning artificer who are the old members of the church. The older church members represent the ancient landmarks and the God-given workforce.

17. A newly transferred pastor must appreciate the young members and leaders. To despise the youth of your new church will only serve to destroy the work of God.

**I have written unto you, fathers, because ye have known him that is from the**

**beginning. I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one.**

**1 John 2:14**

18. A new transferred pastor must be spiritual. Be aware that there are ruling spirits and evil beings in every location. There are hordes of evil spirits in churches. There are princes and thrones in every city or town. They were waiting for you and have heard of your arrival in the city. There are witches in every congregation. They can see you but you cannot see them. Beware of these realities and rise up to the spiritual task that is set before you. Be spiritual and fight spiritually to gain control of the congregation.

**And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?**

**Acts 19:15**

19. The great mistake is to approach a new mission in carnality, discontentment and prayerlessness. Rise up and fast and pray and be even more spiritual in your new mission.

**For to be carnally minded is death; but to be spiritually minded is life and peace.**

**Romans 8:6**

20. A newly transferred pastor must exude willingness and appreciation to God for the new opportunity. You will never be successful until you are thankful to God for your opportunities in ministry. No man should be able to see or feel that you are in your new position against your will. Be thankful and follow Jesus' example in John 10:17-18:

"Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

You will not eat the good of the land, nor enjoy a good time in ministry in the new church if you are not both willing and obedient!

**If ye be willing and obedient, ye shall eat the good of the land:**

**Isaiah 1:19**

# CHAPTER 61
# A Bishop Must Conduct Titus-in-Crete and Shuffling Conferences

**For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee:**

**Titus 1:5**

The Titus-in-Crete Conference and Shuffling Conferences are meetings that concern all lay pastors, Minister Shepherds, shepherds, full time pastors and bishops, and are conducted by the Bishops' Council.

Titus-in-Crete Conference and Shuffling Conference are for the assessment, self-examination and mid-stream correction and government of bishops and pastors.

People can be transferred at these meetings. Individuals can also be put on the spot and interrogated intensively concerning their work.

1. A bishop must know and understand what a Titus-in-Crete Conference is.

2. A bishop must know and understand what a Shuffling Conference is.

3. A bishop must know why a Shuffling Conference and Titus-in-Crete Conference must come on regularly.

4. A bishop must conduct both Titus-in-Crete and Shuffling Conferences.

## Titus-In-Crete and Shuffling Conferences

The church must have two types of self-examining and assessment and mid-stream correction meetings for lay pastors, Minister Shepherds, shepherds and full-time pastors called the Titus-in-Crete Conference and the Shuffling Conference.

The agenda of a Titus-in-Crete/Shuffling Conference meeting is the critical and in-depth analysis of the work of the pastors and their offices as laid out by the church and by their terms of employment.

## Regulations For Titus-In-Crete and Shuffling Conferences

The Titus-in-Crete / Shuffling Conference must thoroughly analyse and assess the ministry of various pastors, the different branches of the church or denomination and their growth using accurate information from the Administrators.

The Titus-in-Crete / Shuffling Conference should, during the conference, analyse data on income and expenditure, attendance, tithes, and preaching and use it to take practical useful decisions.

1. The Titus-in-Crete / Shuffling Conference should *analyse the conventions* held by pastors and

overseers.

2. The Titus-in-Crete / Shuffling Conference should *analyse the camps* held by pastors and overseers.

3. The Titus-in-Crete / Shuffling Conference should *analyse the root camps* held by pastors and overseers.

4. The Titus-in-Crete / Shuffling Conference should a*nalyse pastors and overseers on their knowledge of the Bible*.

5. The Titus-in-Crete / Shuffling Conference should *analyse the pastors and overseers on their knowledge of the recommended Christian literature*.

6. The Titus-in-Crete / Shuffling Conference should *analyse the pastors and overseers on their knowledge of the camps, conventions and Sunday service audio and videos*.

7. The Titus-in-Crete / Shuffling Conference should *analyse the pastors' and overseers' drive to train pastors and plant churches and do evangelism*.

8. The Titus-in-Crete / Shuffling Conference should *analyse whether marriage counselling is conducted properly in the church*.

9. The Titus-in-Crete / Shuffling Conference should *analyse whether the children's churches are run properly*.

10. The Titus-in-Crete / Shuffling Conference should *take decisions about branches that need to be closed down*.

11. The Titus-in-Crete / Shuffling Conference should *take decisions about branches that need to change their location*.

12. The Titus-in-Crete / Shuffling Conference should *take decisions about pastors that need help*.

13. The Titus-in-Crete / Shuffling Conference should *take decisions about pastors that need to be changed or transferred.*

14. The Titus-in-Crete / Shuffling Conference should *take decisions about transfers of pastors who have been at post for three years or more.*

# SECTION 11: CHURCH GOVERNMENT AND CHURCH GROWTH

# CHAPTER 62
# A Bishop Must Create and Supervise a Church Growth Office

**Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.**

**Acts 2:47**

It is important for the church to grow, as it is a sign that the Holy Spirit is at work in our lives and in the life of the church. The early church experienced growth that was measurable.

**Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.**

**Acts 2:41**

**Howbeit many of them which heard the word believed; and the number of the men was about five thousand.**

**Acts 4:4**

**And the next Sabbath day came almost the whole city together to hear the word of God.**

**Acts 13:44**

1. A bishop must create a Church Growth Office.

2. A bishop must know and understand all the work that is done by the Church Growth Office.

3. The Church Growth Office is an administrative office that measures church growth.

4. The Church Growth Office is an administrative office that operates in spite of physical distance.

5. The Church Growth Office is an administrative office that monitors the growth of the church and takes decisions to ensure that the church increases rather than decreases.

6. The Church Growth Office must monitor data and information that are relevant to the growth of a church:

   a. The attendance of the church

   b. The income of the church

   c. The number of branches of a church

   d. The number of lay pastors in the church

   e. The number of full-time pastors in the church

f. The number of shepherds or leaders in the church

g. The number of small groups in the church

h. The number of active members in a church

i. The number of weekly converts in a church

j. The number of cars in the church every week

k. The number of buses that bring people to church every week

l. The number of camps in the church

m. The number of retreats of the church

n. The number of prayer meetings of a church

o. The number and type of outreaches of a church

p. The media campaigns of the church

q. The number of conventions of the church

r. The outward appearance of the church

s. The number of visits by the overseer of the church

t. The number of external speakers / visiting pastors that have been to the church

# CHAPTER 63
# A Bishop Must Build the Church

**Through wisdom is an house builded; and by understanding it is established: And by knowledge shall the chambers be filled with all precious and pleasant riches.**

**Proverbs 24:3-4**

A bishop must prove that he is wise and that he is a leader by building something for God. A bishop must be able to point to the buildings that he has constructed for the kingdom of God.

A bishop must know and understand all about building and construction. A bishop must be involved practically in building and construction. A bishop cannot be aloof and detached from building and construction. A bishop must prove himself by building something.

## Building Churches

**And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.**

**Matthew 16:18**

1. A bishop must be involved in building churches because Jesus said, "I will build my church and the gates of hell will not prevail against it." Since it is Jesus' number one project to build the church, it should be the number one project of a church government to build churches. If Jesus is involved in church building projects, how can you stand aloof from the church building project?

2. A bishop must be involved in building churches because the gates of hell are oriented against the church. All demonic warfare is directed against the building of the church. Therefore a bishop must be personally involved with the fight against the gates of hell.

3. A bishop must be involved in building churches because it is an important way of saving money. When a bishop or pastor is not involved directly there is a lot of corruption and the cost of building the church multiplies.

4. A bishop must be involved in building churches because it is a way of making the church established.

5. A bishop must be involved in building churches because it fights the curse of Ham.

6. A bishop must be involved in building churches because it makes the mission real and established.

7. A bishop must be involved in building churches because it takes away all feelings of inferiority and temporariness.

8. A bishop must be involved in building churches because it creates wealth.

9. A bishop must be involved in building churches because it protects the church from scattering when secular governments turn against the church and drive them out of schools and other halls.

# CHAPTER 64
# A Bishop Has a Duty to Produce Church Growth

**Whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and THE NUMBER OF THE DISCIPLES MULTIPLIED IN JERUSALEM GREATLY; and a great company of the priests were obedient to the faith.**

**Acts 6:6-7**

A bishop must know and understand his duties towards church growth. The apostles in Jerusalem preached the word of God and the number of church members in Jerusalem greatly increased. The early church gives us the perfect example of how a church must grow under the leadership of apostles and bishops.

1. A bishop must carry out his duties with all his heart, as unto the Lord.

2. Church growth is a priority for the church because Jesus said "I will build my church and the gates of hell shall not prevail against it."

3. A bishop must prove that he is worthy of the title "Bishop" by achieving church growth.

4. A bishop must know and understand that church growth involves many complicated things. The achievement of church growth is therefore one of the highest and most complex achievements of a minister of the gospel.

5. The achievement of church growth is seen as validation of a bishop.

6. The achievement of church growth is seen in the growth of a single church or the growth in the number of branches through church planting.

7. A bishop must monitor and evaluate the elements that make churches grow and see whether they include these factors:

   a. Monitor whether there is a burning desire in the pastors for church growth.

   b. Monitor whether lay people are playing active roles and contributing to church growth.

   c. Monitor whether appropriate pastoral techniques that lead to church growth are being used.

   d. Monitor whether funds raised are being used wisely in the church.

   e. Monitor whether the church members are being well managed.

   f. Monitor whether the church has "helps ministers".

   g. Monitor whether the church is growing through conventions and camp meetings.

   h. Monitor whether the church is nurturing important ministerial relationships.

   i. Monitor whether the church is going on retreats and waiting on God.

   j. Monitor whether the church is managing its branch network well.

   k. Monitor whether the church is using different techniques to compel people to be saved.

   l. Monitor whether the leaders are using hard leadership to grow the church.

   m. Monitor whether the church is growing by copying.

n. Monitor whether the church is constantly working hard to become a mega church.

o. Monitor whether the outward impressions of the church are helping in church growth.

p. Monitor whether women are contributing to church growth.

q. Monitor whether the media campaigns of the church are contributing to church growth.

r. Monitor whether the pastors are overcoming the diverse tests and temptations they encounter.

# CHAPTER 65
# A Bishop Must Mobilize Churches and Pastors to Gather Money for Development

**Now concerning THE COLLECTION for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no GATHERINGS when I come.**

**1 Corinthians 16:1-2**

A bishop must know and understand that a church should not borrow money from banks. A bishop must know and understand that the church must not look to foreign nations for aid, loans and gifts. A bishop must know and understand that through tithes and offerings, a church can do great things. A bishop must know how to pool money together from various church branches or resources and use the money wisely. A bishop must know and understand that the wise use of gathered money is the secret that builds a church.

Apostle Paul spoke of gathering money from various people. Even as far back as the early church, the gathering of money was happening for the ministry.

## Coordinating Churches for Development

1. A bishop must know how to coordinate pastors and galvanize the finances of groups of branches to build churches, buildings and cities for God.
2. A bishop must know how to have meetings with pastors and make them gladly and happily comply with the vision of pooling money together to do great things.
3. A bishop must know how to achieve compliance with this vision of pooling money together w*ithout destroying a branch*.
4. A bishop must know how to achieve compliance with the vision of pooling money together *without depriving the pastor of a branch or local church of his basic needs*.
5. A bishop must know how to achieve compliance with the vision of pooling money together without generating a *spirit of discontentment* and disloyalty.
6. A bishop must know how to achieve compliance with the vision of pooling money together by *demonstrating how great projects are built* through this collective effort and wisdom.
7. A bishop must know how to achieve compliance with this vision by ensuring that the maximum amount of money is collected from each church for the joint projects.

# SECTION 12: CHURCH GOVERNMENT AND BISHOPS

# CHAPTER 66
# A Bishop Must Know About the Types of Bishops in a Church

**And there are differences of administrations, but the same Lord.**

**1 Corinthians 12:5**

A bishop is a pastor or a minister who has been consecrated into the office of a bishop, and who oversees and champions the vision of the church or denomination. There are different types of bishops that may be found in church government. Enlistment under any category of bishops after consecration is dependent on the role or the position that a bishop plays or occupies after he has been consecrated.

## 1. A Cathedral Bishop:

A bishop, unless otherwise defined, is a Cathedral Bishop. A Cathedral bishop is a bishop who pastors a cathedral. The cathedral is the seat and office of the bishop.

## 2. An Auxiliary Bishop:

An Auxiliary Bishop is an assistant to a Cathedral Bishop. An Auxiliary Bishop may not necessarily take over from the Cathedral Bishop if the Cathedral Bishop dies, resigns or is absent for any other reason.

## 3. An Adjutant Bishop:

An Adjutant Bishop is an assistant bishop who is being prepared to take over the job of a Cathedral Bishop when the need arises.

## 4. A Titular Bishop:

A Titular Bishop is a person who does not do pastoral work, does not have a cathedral as a seat, but is consecrated into office and rank of a bishop. A Titular Bishop is a bishop who, by virtue of his work and rank, needs to bear the title of "Bishop". A Titular Bishop may be an Evangelistic Bishop, an Academic Bishop, an Adjutant Bishop or an Administrative Bishop.

## 5. An Administrative Bishop:

An Administrative Bishop is a bishop and a senior ranking minister who is dedicated and devoted to administration, organisation and governmental affairs of the church.

## 6. An Evangelistic Bishop:

An Evangelistic Bishop is a bishop and senior ranking minister who is dedicated to evangelism and evangelistic efforts.

## 7. An Academic Bishop:

An Academic Bishop is a bishop and senior ranking minister who is dedicated and devoted to

the education and training of ministers of the gospel. An Academic Bishop may function in a Bible school or in any educational institution that is run by the Church.

## 8. A Ceremonial Bishop:

A Ceremonial Bishop is a bishop in charge of public ceremonies of the church.

# CHAPTER 67
# Bishops' Protocols

**But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.**

**1 Timothy 3:15**

Bishops' protocols are conventions, rules and practices that should be kept by all bishops. Bishops' protocols are also pastoral protocols.

**1. The Protocol of the Privileged Brotherhood:**

I am committed to the brotherhood and fellowship of pastors, the importance of meetings, the regulations, the discipline, the importance of protocol, the sanctity, the secrecy of church affairs and the church's authority structure.

**Honour all men. Love the brotherhood. Fear God. Honour the king.**

**1 Peter 2:17**

**And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.**

**1 Timothy 1:12-14**

**2. The Protocol of Loyalty:**

I am committed to prevent the stages disloyalty and to follow the lessons of loyalty. I will be faithful unto death.

**Moreover it is required in stewards, that a man be found faithful.**

**1 Corinthians 4:2**

**3. The Protocol of Prayer:**

I pray about three hours a day. I wait on God regularly.

**Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away.**

**Acts 13:1-3**

**4. The Protocol of Shepherding:**

I practice the basic protocol of shepherding.

**I am the good shepherd: the good shepherd giveth his life for the sheep.**

**John 10:11**

**5. The Protocol of Evangelism:**

I do the work of an evangelist. I love souls and soul winning.

**But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.**

**2 Timothy 4:5**

**6. The Protocol of Truth:**

I do not tell lies nor do I live a lie.

**Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**

**John 8:44**

**7. The Protocol of Honour:**

I honour my father. I have not a devil.

**Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.**

**John 8:49**

**8. The Protocol of Holiness:**

I do not commit fornication, adultery, lasciviousness, licentiousness or sexual misconduct. I do not misuse or abuse the power that I have over congregants, younger ones, employees and members of the opposite sex.

**Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.**

**Colossians 3:5-8**

**9. The Protocol of Sacrifice:**

I am ready for any sacrifice, transfers and movement.

**If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.**

**Luke 14:26-27**

**10. The Protocol of Unfailing Transmission:**

I will be strong in the grace I find myself and I will study the teachings of the house, the preaching of the house, the philosophy of the house, the wisdom, the peculiar truths, the common truths, the special books, the collection of audio and video materials that are entrusted

to me and faithfully transmit them accurately as long as I am a minister in this house.

**Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.**

**2 Timothy 2:1-2**

# CHAPTER 68
# Bishops' Benchmarks

**Behold, I have taught you statutes and judgments, even as the LORD my God commanded me, that ye should do so in the land whither ye go to possess it. Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. For what nation is there so great, who hath God so nigh unto them, as the LORD our God is in all things that we call upon him for? And what nation is there so great, that hath statutes and judgments so righteous as all this law, which I set before you this day?**

**Deuteronomy 4:5-8**

The Benchmarks of Conduct are standards as defined in this book. There are five bishops' benchmarks that are described here. Bishops' benchmarks are also pastoral benchmarks.

1. A bishop must exercise his ministry in accordance with the Bible.

2. A bishop can exercise his ministry in accordance with this book.

3. A bishop must exercise his ministry in accordance with the provisions of the laws of the land.

4. A bishop must exercise his ministry in accordance with the provisions, promises, agreements and vows made at appointment and consecration.

5. A bishop must exercise his ministry in accordance with the doctrines held by his church.

# CHAPTER 69
# A Bishop Must be Blameless

**Therefore you shall be perfect, just as your Father in heaven is perfect.**

**Matthew 5:48**

1. A bishop must gain control over his sexual needs, sexual urges and sexual drive. This must be done in whatever way necessary including getting married and staying married and living together with his wife.

   **For this is the will of God, even your sanctification, that ye should abstain from fornication: That every one of you should know how to possess his vessel in sanctification and honour;**

   **1 Thessalonians 4:3-4**

2. A bishop must have one wife.

   **This is a true saying, if a man desire the office of a bishop, he desireth a good work. A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;**

   **1 Timothy 3:1-2**

3. Bishops must gain control over their marriage situation and dwell peacefully with their wives.

   **Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in this life, and in thy labour which thou takest under the sun.**

   **Ecclesiastes 9:9**

4. A bishop must abstain from fornication.

   **For this is the will of God, even your sanctification, that ye should abstain from fornication:**

   **1 Thessalonians 4:3**

5. A bishop must abstain from adultery. Adultery is more serious than fornication because it involves the breaking of a covenant. Fornication does not involve the breaking of a covenant with anybody.

   **Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness,**

   **Galatians 5:19**

6. A bishop must abstain from immorality.

   **But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.**

   **Ephesians 5:3-7**

7. A bishop may fall into sin like all human beings do, but to remain and to persist proudly in any of these defined sins is incompatible with being a bishop.

**It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**

**1 Corinthians 5:1-3**

8. A bishop may have a bad or difficult marriage just as any human being could. Each case of marriage will have to be assessed by a jury of close friends and witnesses to determine who exactly is at fault in a marriage.

**Against an elder receive not an accusation, but before two or three witnesses.**

**1 Timothy 5:19**

9. A Bishop may need to separate and divorce from his wife in order to do the will of God and fulfil his ministry. Such a decision may be deemed biblical and would have to be assessed by a jury of pastors and witnesses of the marriage over a period.

**And he said unto them, Verily I say unto you, THERE IS NO MAN THAT HATH LEFT house, or parents, or brethren, OR WIFE, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting.**

**Luke 18:29-30**

10. A Bishop or pastor is not permitted to carry out the sins stated in the Bible and in this book and maintain his position as a bishop of the church because spiritual sins spread from the priest to the people.

**And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him.**

**Isaiah 24:2**

11. A bishop must not be covetous, corrupt or a thief; as a thief is cursed it is not acceptable to be a cursed thief and minister in the high office. Covetousness, stealing and corruption is rife in the world but is not compatible with the office of a Bishop.

**Then said he unto me, this is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.**

**Zechariah 5:3-4**

12. A bishop must not persistently live in sin. Sin and evil must be purged from the system to prevent the establishment of sin and evil within the church.

**Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:**

**1 Corinthians 5:6-7**

**I wrote unto you in an epistle not to company with fornicators: Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.**

**1 Corinthians 5:9-13**

# SECTION 13: CHURCH GOVERNMENT AND DISCIPLINE

# CHAPTER 70
# The Bishop Must Know and Understand all the Disciplinary Measures that Concern Bishops

**It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you.**

**For I verily, as absent in body, but present in spirit, have judged already, as though I were pre-sent, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.**

**1 Corinthians 5:1-5**

Church leaders who do not comply with executive and governmental orders and instructions must be appropriately sanctioned and disciplined.

Every church leader must comply with the sanctions and disciplinary measures that are taken against him.

Every church leader must also agree with and support sanctions taken against any non-compliant person.

## DISCIPLINARY MEASURES FOR A BISHOP

### Episcopal Malapropos

Episcopal Malapropos refers to behaviour not consistent with the generally accepted code of conduct for a Bishop. Such behaviour will be addressed and sanctions applied as necessary, in five levels of escalation, and not in any order per se:

**Episcopal Malapropos Letter:**

A letter of concern which addresses inappropriate behaviour in the first instance. Situations that could attract such a letter shall include disloyalty, communication issues, moral failure, non-performance and other similar behaviour deemed by the church's leadership to be unacceptable or inappropriate for a bishop.

**Episcopal Suspension:**

This means exclusion from Bishops' Council activities, functions and meetings including participation in the Bishops' Whatsapp groups, though not publicly announced.

**Episcopal Withdrawal:**

A withdrawal from any place or role of importance, prominence, significance or influence within the church.

**Episcopal De-consecration:**

Demotion and removal from being a bishop.

## DE-CONSECRATIONS AND DE-APPOINTMENTS

All appointments and consecrations of pastors and bishops are based on qualifications outlined in 1Timothy chapter three and also detailed in *The Gift of Governments*.

Some individuals, whether pastors or bishops are able to live a double life successfully hiding their disloyal, deceptive, immoral and sinful lives from all and sundry. Such individuals who appear beautiful outwardly, are, through deception, hypocrisy, pretence, falsehood, duplicity, duality and doubleness, able to rise through the ranks, receiving appointments and consecrations based on their falsehood and well-hidden lifestyles of evil and wickedness.

**MATTHEW 23:27-28:**

**Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity.**

As human beings, a bishop does not know everything nor does he see everything. As such an appointment or a consecration of a person must be made only after extensive investigations to gain the knowledge of an individual's life, character and ministry. However, in spite of various checks and even years of knowing people there is still a limited knowledge of the character and secret lives of individuals.

Indeed, many times, God's servants are blind to the evil around them.

**ISAIAH 42:19:**

**Who is blind, but my servant? or deaf, as my messenger that I sent? who is blind as he that is perfect, and blind as the Lord's servant?**

However, God sees all the wickedness of our lives, and nothing is hidden from his view.

**HEBREWS 4:13:**

**Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.**

**JEREMIAH 16:17-18:**

**For mine eyes are upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes. And first I will recompense their iniquity and their sin double; because they have defiled my land, they have filled mine inheritance with the carcases of their detestable and abominable things.**

God does not approve of evil and does not wish us to appoint or elevate wickedness to a high

office but rather to reject it and punish it. In the days of Jesus on earth, children of hell were found sitting in the high office of the religious leadership and Jesus Christ vehemently rejected and rebuked it.

**MATTHEW 23:15:**

**Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.**

1. It is the duty of a church's council of leaders, just like Jesus, to reject anyone who has mistakenly been appointed to any high office of a bishop or a pastor. Such individuals must be removed outright by an act of reversal. This is in order to avoid the development of full blown and established hypocrisy in the church.

2. The church's council and its leaders must not be embarrassed by their mistaken appointment. Neither must they be reluctant to reverse a mistake that they have made in the matter of appointments and consecrations to any office whatsoever.

3. It is therefore the duty of church leaders and church councils to acknowledge their mistake and go ahead to reverse appointments and consecrations of pastors and bishops if it comes to light that any appointments, consecrations and promotions of an individual are based on a false and mistaken knowledge of the true spiritual state of any individual. This reversal must be done formally, absolutely and with humble decorum.

4. This important law ensures that in the event of appointing or consecrating the wrong person, who may indeed be a fictitious character with profound evil traits, such a mistake can be corrected by dismissing the concerned party from the high office to which he has mistakenly been elevated to.

5. The de-appointment of a bishop involves the serving of a letter of dismissal to him and informing the other bishops of the dismissal. It also involves the removal from: bishops' lists, bishops' councils lists, bishops social media platforms and groups, privileged meetings, displays in the church or denomination's offices, displays in the church office and a return of the bishops' regalia to the church office.

6. If the circumstances so demand, a bishop at this level will be demoted to a Reverend Minister and stripped of all recognition and privileges that typically go with being a bishop of a church. Such a person will no longer be recognized as a bishop in the church.

7. De-consecration should take place by a decision of an Elders Council or the highest level council of leaders.

8. De-consecration must be based on the subjective decision of either of these councils.

9. Depending on the seriousness of the matter, de-consecration may be extended to dismissal from full-time ministry, and if necessary, a total dismissal from the church. Employment with the church will be terminated, along with all obligations, responsibilities and privileges of a full-time member of staff.

10. The Founder of a church, cannot be de-consecrated or removed from any council of bishops or leaders of the church.

# CHAPTER 71
# A Bishop Must Know the Sins and Offences of Pastors and Bishops

**But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment.**

**Isaiah 28:7**

Bishops and pastors are subject to disciplinary measures when they fall into sins prescribed in the Bible as well as the sins and offences defined in this book.

Sins and offences apply to bishops, as well as pastors and leaders. The descriptions of sins, offences and remedies described in this chapter do not only apply to bishops but also to all forms of ministers, pastors and leaders in the church as applicable.

The Sins and Offences defined and listed in this book warrant disciplinary measures.

## The Sins And Offences of Bishops

**1. A Violation of Any of the Bishops' Protocols:**

A violation of any of the Bishops' Protocols is considered as a Sin and an Offence.

**2. A Violation of Any of the Bishops' Benchmarks:**

A violation of any of the Pastoral Benchmarks is considered as a Sin and an Offence.

**3. Stealing:**

Do not steal. Do not be involved in any fraudulent activity. Stealing and fraud of any kind will set in motion disciplinary measures.

**For this, Thou shalt not commit adultery, Thou shalt not kill, THOU SHALT NOT STEAL, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**

**Romans 13:9**

**4. Adultery:**

**For this, THOU SHALT NOT COMMIT ADULTERY, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.**

**Romans 13:9**

**When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, neither do I condemn thee: go, and sin no more.**

**John 8:10-11**

**5. Fornication:**

**For from within, out of the heart of men, proceed evil thoughts, adulteries, FORNICATIONS, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:**

**Mark 7:21-22**

**6. Fraud:**

**You who are full of all deceit and fraud, you son of the devil, you enemy of all righteousness, will you not cease to make crooked the straight ways of the Lord?**

**Acts 13:10 (NASB)**

**7. Lasciviousness, Uncleanness, Inordinate Affection:**

Lasciviousness, uncleanness, inordinate affection, evil concupiscence are also called Sexual Misconduct. Sexual Misconduct refers to any form of physical contact, bodily movement, speech, communication, visual or audio imagery, or any other activity - including the use of any form of technology - or other activity; that is sexual in nature and/ or that is intended or calculated to generate, arouse or gratify erotic interest or sexual desires.

**Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry:**

**Colossians 3:5**

**Now the works of the flesh are manifest, which are these; adultery, fornication, uncleanness, lasciviousness.**

**Galatians 5:19**

**But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;**

**Ephesians 5:3**

**8. Idolatry and Witchcraft:**

Any type of charm, divination, mystical powers, enchantments, necromancy, fortune telling, palm reading, evil covenants, occultism, cult membership, employing traditional fetish powers, talismans, spells, juju, voodoo, incantations, libation, bloodshed, blood-letting and any form of witchcraft whatsoever shall be an offence.

**But these two things shall come to thee in a moment in one day, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me.**

**Isaiah 47:9-10**

**9. Sexual Perversions:**

Do not engage in any form of sexual perversions, or any non-biblical and unscriptural sexual formats.

**Thou shalt not lie with mankind, as with womankind: it is abomination.**

**Leviticus 18:22**

**Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.**

**Leviticus 18:23**

**10. Abuse Of Office, Power or Authority:**

Do not misuse authority. Do not abuse the power held over those under your episcopal authority.

Abuse of power includes any sexual behaviour at the request or instigation of a bishop or pastor in which the bishop or pastor coerces, deceives, lures, entices, emotionally manipulates or unduly influences a subordinate, an employee, a counselee, a church member, a congregant or any person with whom the bishop or pastor has a pastoral relationship to engage in fornication, adultery, sexual perversions or sexual misconduct with the bishop or pastor.

**And whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.**

**Mark 9:42**

**11. Disloyalty:**

Disloyalty is defined as unfaithfulness, backbiting, spitefulness in which a bishop, pastor or any person maliciously seeks to despise, undermine, destabilize, damage, destroy, subvert, weaken, challenge and threaten the leadership. These activities fall under the teachings of loyalty on the stages of independence, offence, passivity, political behaviour, deception, open rebellion and ultimately destruction. Loyalty, faithfulness, remaining the same, "constantness" are basic requirements for ministry. The absence of these indicates serious problems.

**In this case, moreover, it is required of stewards that one be found trustworthy.**

**1 Corinthians 4:2 (NASB)**

**12. Betrayal and Treachery:**

Treachery is defined as the deceit, the duplicity, the falseness, the deceptiveness and the betrayal in which a bishop, pastor or any person seeks to maliciously despise, undermine, destabilize, damage, destroy, subvert, weaken and threaten the leadership. Treachery is seen in anyone practicing ministry in the manner of Judas Iscariot who betrayed Jesus Christ through his treachery and brought an end to the earthly ministry of Christ. God used the treachery of Judas to bring about the victory of the cross of Jesus Christ.

**Then said he unto the disciples, it is impossible but that offences will come: but woe unto him, through whom they come! It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones.**

**Luke 17:1-2**

Treachery is like treason. It is the offence of acting to overthrow one's government or to harm or kill one's sovereign. It is a violation of allegiance to one's sovereign or to one's state.

Treachery is acting to overthrow or harm or kill the leader and it is usually people with duplicity who do that. It is the betrayal of a trust, a betrayal of confidence and a breach of faith, and the giving away of secrets, confidential information and sensitive information which an organisation would have preferred not to disclose.

Treason is like treachery but it is against one's country. The word "Traitor" describes the person, and disloyalty is the characteristic that leads to treachery, treason, and betrayal. Betrayal is painful because to betray is to expose one's country, a group or a person to danger by treacherously giving information to the enemy.

# CHAPTER 72
# A Disciplinary Board

**When they heard that, they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space; And said unto them, Ye men of Israel, take heed to yourselves what ye intend to do as touching these men.**

**Acts 5:33-35**

Whenever a Sin and an Offence is committed, a Disciplinary Board may be set up to act as a Hearing Panel, an Investigative Panel, a Judgment Panel, a Sentencing Panel and a Restorative Panel.

A Disciplinary Board may be set up consisting of three to seven members.

A Disciplinary Board may be called a Situation Management Committee, a Hearing Panel, an Investigative Panel, a Judgment Panel, a Sentencing Panel and or a Restorative Panel, depending on which name is most appropriate at the time.

**1. A Hearing Panel:**

A Hearing Panel should only be formed if there is a Credible Case.

**A Credible Case**

A Credible Case is a matter in which there are two or more witnesses or other forms of highly persuasive or irrefutable evidence. A Disciplinary Board cannot be set up on the basis of rumours, tales, false accusations, conspiracies and other forms of whisperings and murmurings.

**Against an elder receive not an accusation, but before two or three witnesses.**

**1 Timothy 5:19**

**2. An Investigative Panel:**

An Investigative Panel should be formed to investigate the offences claimed to be committed by a bishop or a pastor. An Investigative Panel must seek additional information and examine all the evidence brought up in the matter. An objective interrogation of all relevant witnesses or participants of the offence must be done by the Investigative Panel. It is the honour of kings to search out a matter.

**It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.**

**Proverbs 25:2**

**3. Privacy:**

A Disciplinary Board should maintain a total level of confidentiality at all times. Every member of a Disciplinary Board must not divulge any information about a case that is before the

Board to a spouse or a friend or a colleague minister.

> **And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins.**
>
> **1 Peter 4:8**

**4. Authorised Disclosure:**

Authorised Disclosure of confidential information obtained during a Disciplinary Board hearing is permitted where the panel members are compelled by law to disclose the information, or where the disclosure is to the leadership for the sole purpose of obtaining direction, guidance and counsel in dealing with the matter at hand. Any member of a Disciplinary Board who divulges information to anyone outside of the scope of Authorised Disclosure should be considered as committing an act of treachery. It is the glory of God to conceal a thing.

> **It is the glory of God to conceal a thing: but the honour of kings is to search out a matter.**
>
> **Proverbs 25:2**

**5. Judgments and Conclusions:**

A Disciplinary Board must come to a conclusion in all matters. There must be a pronouncement of a specific sentence of disciplinary action on the offender. A good amount of time must be allowed in order to understand the offences committed and the offenders involved.

No case must be left hanging. Neither must judgment be left unimplemented. Issues of judgment are more difficult and weightier matters but must be addressed and resolved to the uttermost and logical conclusion.

Every case and matter must be conclusively addressed. Failure to conclusively address matters and swiftly administer justice and mercy will result in the church descending into hypocrisy, pretentiousness, acting, falseness, duplicity, deception and posturing. These things were condemned by Jesus Christ.

> **Woe to you, scribes and Pharisees, hypocrites! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law: justice and mercy and faithfulness; but these are the things you should have done without neglecting the others.**
>
> **Matthew 23:23 (NASB)**

**6. Disciplinary Board Guidelines:**

The Disciplinary Board Guidelines should be used to guide a Disciplinary Board in their judgment and in their administration of justice and mercy.

a. A Disciplinary Board must be guided by whether or not there is an outright violation of well-defined commandments in the Bible.

b. A Disciplinary Board must be guided by whether or not there is an outright violation of well-defined instructions in this book.

c. A Disciplinary Board must be guided by whether or not there is an outright violation of well-defined Bishops' Protocols.

d. A Disciplinary Board must be guided by whether or not there is an outright violation of the Bishops' Benchmarks.

e. A Disciplinary Board must be guided by whether or not there is an outright violation of well-defined laws of the land.

f. A Disciplinary Board must be guided by whether or not there is any ambiguity of the sins or crimes under consideration. Certain acts may not be considered as sins, depending on the culture of the parties involved. However, certain acts like adultery are not ambiguous in nature.

g. A Disciplinary Board must be guided by whether or not there is more than one sin involved. E.g., Adultery and lying, stealing and murder.

h. A Disciplinary Board must be guided by whether or not there is a perverted, an unscriptural, depraved or worsened form of sin involved. E.g., Sexual perversion, incest, double marriage, bigamy, duplicity, treachery.

i. A Disciplinary Board must be guided by whether or not there are any aggravating factors such as gross deception or abuse of power of an authority. Aggravating factors are listed in this book. *(See Chapter 72)*

j. A Disciplinary Board must be guided by whether there are any ameliorating factors. Ameliorating factors are listed in this book. *(See Chapter 73)*

k. A Disciplinary Board must be guided by whether the person is a first offender or a long-standing, continuous repeated offender.

l. A Disciplinary Board must be guided by whether the person gave a swift unprovoked confession, confessed under duress or had to be subjected to repeated interrogations to uncover deception, lies, cover-ups and treachery.

m. A Disciplinary Board must be guided by whether the person gave an immediate truthful answer and confession when confronted or had to be subjected to repeated interrogations to uncover deception, lies, cover-ups and treachery.

n. A Disciplinary Board must be guided by the duration of the offence. Whether the offence lasted for days, weeks, months, years or decades will determine the sentence.

o. Decisions taken by the Disciplinary Board in all matters of an offence(s) by a pastor/bishop should be conveyed in writing to the offending pastor/bishop.

# CHAPTER 73
# A Bishop Must Know the Factors That Aggravate Sin

**Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:**

**Isaiah 30:1**

There are aggravating factors that make a sin more unbearable for the community of bishops and ministers. Sin in the clergy is devastating, to say the least. In the application of justice and mercy, aggravating factors are important considerations, lest a judgment far less severe than deserved is implemented.

## Aggravating Factors

Aggravating factors that make a sin worse are listed below.

**1. Aggravating factor: Additional Sins**

**Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may ADD SIN TO SIN:**

**Isaiah 30:1**

Sin may be added to sin as the scripture declares, therefore complicating the existing problem and making it worse. Thus, instead of one problem, several different problems are found in one offending person.

**2. Aggravating factor: Long Duration of the Sin**

**Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**

**Ecclesiastes 8:11**

The duration of the sin indicates the gravity of the problem. The longer the problem lasts, the more evil and the more wicked the sin is deemed to be. As the duration increases, a sure diagnosis of a seared conscience is made. As the duration increases, it is clear that the individual has taken the grace of God in vain. As the duration increases, it is clear that the heart of the offender is fully hardened in himself to do evil.

**And when he went forth to land, there met him out of the city a certain man, which had DEVILS LONG TIME, and ware no clothes, neither abode in any house but in the tombs.**

**Luke 8:27**

**When Jesus saw him lie, and knew that he had been now A LONG TIME in that case, he saith unto him, Wilt thou be made whole?**

**John 5:6**

When sin lasts for a long time, there is usually a seared conscience. When sin lasts for a long time, the sinner usually takes the grace of God in vain. When sin lasts for a long time, the sinner has become hardened.

> **Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron;**
>
> **1 Timothy 4:1-2**

> **What shall we say then? Shall we continue in sin, that grace may abound?**
>
> **Romans 6:1**

> **Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**
>
> **Ecclesiastes 8:11**

**3. Aggravating factor: Deceptions**

> **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which DECEIVETH THE WHOLE WORLD: he was cast out into the earth, and his angels were cast out with him.**
>
> **Revelation 12:9**

Strong deceptions reveal a demonic element. The number of people a person is able to deceive successfully is indicative of a high level of evil. The ability to deceive absolutely, totally and completely is also indicative of a high level of evil. The length of time a deception is maintained reveals a high level of evil. Therefore, the extent of deception becomes a serious factor in all matters of episcopal discipline.

The presence of long-standing deception of large numbers of people reveals a satanic presence. A demonic element in a bishop complicates the problem and reveals the need for greater correction and restraint.

> **Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.**
>
> **John 8:44**

The devil was a liar and a murderer from the beginning, and the father of all lies. The devil has been a liar for a very long time. Longstanding deception reveals the presence of the devil. Wherever a child is, the father will be found somewhere in the vicinity.

**4. Aggravating factor: Illogical Perversions**

> **And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.**
>
> **Mark 5:5**

The presence of senseless, unreasonable, illogical, irrational wickedness reveals the presence of demons. The madman of Gadara was senselessly cutting himself and crying at the same time.

Perversions of sin occur when senseless and illogical activities are carried out. Perverted

variations of sins exist. Perverted variations of sexual sins include bestiality, incest, double marriage or bigamy, long-standing duplicity and paedophilia. Long-standing hypocrisies are examples of perversions of the human character, temperament and personality.

**Thou shalt not lie with mankind, as with womankind: it is abomination.**

**Leviticus 18:22**

**Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.**

**Leviticus 18:23**

**5. Aggravating factor: Disloyalty and Treachery**

Jesus' estimation of disloyalty and treachery reveals its seriousness. The fact that He said that it would have been better for Judas if he had not been born reveals His estimate of disloyalty. Jesus Christ did not say these words about the woman of Samaria nor did He say these words about the woman caught in adultery. An element of disloyalty and treachery, therefore, escalates every sin to the highest levels.

**The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.**

**Matthew 26:24**

Treachery is defined as an act in which a member, pastor or bishop:

a. Delivers or exposes the church or ministry to an enemy by treachery or disloyalty.

b. Is unfaithful in guarding, maintaining, or fulfilling a trust placed in him.

c. Disappoints the hopes or expectations of the ministry.

d. Betrays his colleagues and friends in the ministry.

e. Reveals or discloses information in violation of confidence reposed in the person.

f. Reveals consciously or unconsciously something the church would have preferred to keep private and confidential.

g. Shows, exhibits, reveals or discloses secret information.

h. Deceives misguides or corrupts someone.

**6. Aggravating factor: Abuse of Authority/Office**

**You gladly put up with fools since you are so wise! In fact, you even put up with anyone who enslaves you or exploits you or takes advantage of you or puts on airs or slaps you in the face.**

**2 Corinthians 11:19-20 (NIV)**

The abuse of the authority and power is to mishandle the grace and mercy of God that is granted for anyone to be in ministry. Jesus was tempted to misuse His power on the Mount of Temptation. The misuse of power aggravates every sin and offence and indicates that the offender is unworthy of the office.

Abuse of office is also a misuse, underuse or over usage of the power that is vested in a person by reason of his office. This power can be expressed in many ways including speaking, influencing, guiding, leading, misleading and also conducting sexual acts with a person in such a

way as to bring them low and eventually steal, kill and destroy their lives and ministries.

# CHAPTER 74
# A Bishop Must Know the Factors That Ameliorate Sin

**For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be GOOD or BAD.**

**2 Corinthians 5:10**

There are ameliorating factors that make a sin more bearable for the community of bishops and ministers. Sin in the clergy is devastating, to say the least. In the application of justice and mercy, ameliorating factors are important considerations, lest a judgment, far more severe than is necessary is implemented.

## Ameliorating Factors

Ameliorating factors are listed below:

**1. Ameliorating factor: Circumstance of Pressure**

**Men do not despise a thief, if he steal to satisfy his soul when he is hungry.**

**Proverbs 6:30**

When a person is under an unusual circumstance in which undue pressure and extreme temptation are present, the unusual circumstance of sin shall be considered as a factor that contributed to the difficulty and the sin.

For instance, in the case of rape at gunpoint, the raped victim is not considered to have engaged in fornication or adultery, even though the act of sexual intercourse actually took place.

The pressured circumstance ameliorates and changes the diagnosis of the sin. An abused congregant who has been sexually misused by a senior person or authority figure like a bishop or a pastor is considered to be more of a victim than a participant in a sin.

**2. Ameliorating factor: Past Good Works**

**Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite.**

**1 Kings 15:5**

A person's good works are taken into account in coming to a fair and equal judgment; as in the case of King David who committed adultery and murdered his victim's husband. Even though David committed this heinous crime, his good works were remembered when his name came up. David is not only remembered for his sin. Indeed, David is remembered for all his good works and his sin is mentioned as a moral blemish that tarnished his image.

**3. Ameliorating factor: No Additional Sins**

> **Woe to the rebellious children, saith the Lord, that take counsel, but not of me; and that cover with a covering, but not of my spirit, that they may add sin to sin:**
>
> **Isaiah 30:1**

Sin may be added to sin as the scripture declares, therefore complicating the existing problem and making it worse. There is no aggravating factor when there is no additional sin. Therefore, the non-existence of additional sin may be considered as an ameliorating factor.

**4. Ameliorating factor: A Sin that was Short-lived**

> **And when he went forth to land, there met him out of the city a certain man, which had devils long time, and ware no clothes, neither abode in any house but in the tombs.**
>
> **Luke 8:27**

> **When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?**
>
> **John 5:6**

The duration of the sin indicates the gravity of the problem. The longer the problem lasts, the more evil and wicked the sin is deemed to be. As the duration increases, a sure diagnosis of a seared conscience is made. As the duration increases, it is clear that the individual has taken the grace of God in vain. As the duration increases, it is clear that the heart of the offender is fully hardened in himself to do evil.

When sin lasts for a long time, there is usually a seared conscience. When sin lasts for a long time, the sinner usually takes the grace of God in vain. When sin lasts for a long time, the sinner has become hardened.

> **Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; Speaking lies in hypocrisy; having their conscience seared with a hot iron;**
>
> **1 Timothy 4:1-2**

> **What shall we say then? Shall we continue in sin, that grace may abound?**
>
> **Romans 6:1**

> **Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil.**
>
> **Ecclesiastes 8:11**

**5. Ameliorating factor: No Illogical Perversions**

> **Thou shalt not lie with mankind, as with womankind: it is abomination.**
>
> **Leviticus 18:22**

> **Neither shalt thou lie with any beast to defile thyself therewith: neither shall any woman stand before a beast to lie down thereto: it is confusion.**
>
> **Leviticus 18:23**

Perverted variations of sins exist. Perverted variations of sexual sins include sexual

perversion, bestiality, incest, double marriage, long-standing duplicity. Paedophilia and long-standing hypocrisies are examples of perversions of the human character, temperament and personality. The presence of senseless, unreasonable, illogical, irrational wickedness reveals the presence of demons that lead the person to harm himself. The madman of Gadara was senselessly cutting himself and crying at the same time.

> **And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.**
>
> **Mark 5:5**

**6. Ameliorating factor: No Deception**

> **And the great dragon was cast out, that old serpent, called the Devil, and Satan, which DECEIVETH THE WHOLE WORLD: he was cast out into the earth, and his angels were cast out with him.**
>
> **Revelation 12:9**

Strong deceptions reveal a demonic element. The number of people a person is able to deceive successfully is indicative of a high level of evil. The ability to deceive absolutely, totally and completely is also indicative of a high level of evil. The length of time a deception is maintained reveals a high level of evil. Therefore, the extent of deception becomes a serious factor in all matters of episcopal discipline.

> **And when the thousand years are expired, Satan shall be loosed out of his prison, And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.**
>
> **Revelation 20:7-8**

The presence of long-standing deception of large numbers of people reveals a satanic presence. A demonic element complicates the problem and reveals the need for greater correction and restraint. An absence of a demonic element may constitute an ameliorating factor.

The devil was a liar from the beginning and the father of all lies. Wherever a child is, the father will be found somewhere in the vicinity.

**7. Ameliorating factor: No Disloyalty and Treachery**

Jesus' estimation of disloyalty and treachery reveals its seriousness. The fact that He said that it would have been better for Judas if he had not been born reveals His estimate of disloyalty. Jesus Christ did not say these words about the woman of Samaria nor did He say these words about the woman caught in adultery. An element of disloyalty and treachery, therefore, escalates every sin to the highest levels.

> **The Son of man goeth as it is written of him: but woe unto that man by whom the Son of man is betrayed! it had been good for that man if he had not been born.**
>
> **Matthew 26:24**

**8. Ameliorating factor: No Abuse of Authority**

The abuse of the authority and power granted to a person is to mishandle the grace and mercy of God that is granted for anyone to be in ministry. Jesus was tempted to misuse His power on the Mount of Temptation. The misuse of the power aggravates every episcopal offence and indicates that a bishop is unworthy of the office.

**You gladly put up with fools since you are so wise! In fact, you even put up with anyone who enslaves you or exploits you or takes advantage of you or puts on airs or slaps you in the face.**

**2 Corinthians 11:19-20**

# CHAPTER 75
# Wise Judgment for Bishops

**Judge not according to the appearance, but judge righteous judgment.**

**John 7:24**

Righteous judgment is possible if you go through the proper procedure.

## STAGE 1: THE CHARGE

First of all, there must be a charge. The charge is the specific offence that the person has committed. It may be a charge of negligence, a charge of disloyalty, a charge of lying, a charge of stealing, a charge of sexual misconduct, a charge of stealing, a charge of treachery, etc.

Many different charges can be brought against an individual but they must always be named and spelt out.

The charges must include those stipulated as misconduct in this book. For instance the breaking of the Bishops' Protocols and Bishops' benchmarks are considered as charges. Any contravention of the scriptures can also be made out to be a charge.

## STAGE 2: THE COUNTS

The count refers to the ways in which a person enacts or performs the misdeed.

For instance, in a charge of disloyalty, an individual may be considered to be charged with disloyalty on a count of being closely allied to an enemy of the church, as well as on a count of criticizing, as well as in a count of being part of a politically disloyal group, or on a count of being independent, or on a count of attacking his father. All the counts or events must be listed.

Each count must be assessed differently and evidence must be sought for each count.

## STAGE 3: THE EVIDENCE

Evidence for each count in the charge must be adduced. Circumstantial evidence is evidence not drawn from a direct observation of an act. All investigative committees must be wary of making mistakes by relying too heavily on circumstantial evidence. Two witnesses are always required for matters to be established.

Evidence must be solid and circumstantial evidence must be valued for what it is.

## STAGE 4: THE JUDGMENT

Judgment must be based on evidence. Judgment must have clear punishments meted out.

A rejection and disapproval of unwanted behaviour must be seen in all delivered judgments. In other words, your judgment of a matter reveals how you reject it.

Judgment must also seek to prevent the recurrence of the evil. Judgment must seek to protect the ministry, the bishops and pastors from further evil in their lives. Judgments must also have within them the hope and possibility of restoration of the offending party.

## STAGE 5: SENTENCING GUIDELINES AND POINT SYSTEM

A guideline or point system is necessary in order to know what to do. A point system is a time-tested guideline which comes up with the same results each time. It helps the person passing the judgment to be fair and balanced each time.

Below is a point system which can be used to come up with judgment for various sins and crimes.

## SENTENCING GUIDELINES AND POINT SYSTEM

# *Episcopal Justice and Mercy Administration Point System*

**NAME:**

PRINCIPAL EPISCOPAL OFFENCE: *(please choose only one)*

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Lasciviousness 50 | Adultery 100 | Stealing 50 | Disloyality 200 | Negligence 100 | Lies Deception 50 | Betrayal of trust 100 |
| Fornication 50 | Homosexuality 400 | Gross Stealing Fraud 400 | Treachery Rebellion 400 | Gross Negligence 400 | Duplicity Duality Deception 100 | Abuse of Authority Power, Office 100 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| *Aggravating factor* | DURATION OF OFFENCE | 2 yrs 5 | 4 yrs 10 | 6 yrs 15 | 8 yrs 20 | 10 yrs 25 | 12 yrs 30 | 14 yrs 35 | 16 yrs 40 | 18 yrs 45 | 20 yrs 50 |
| *Aggravating factor* | MULTIPLE SINS & ISSUES | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | STEALING & FRAUD | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | ADULTERY | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | FORNICATION | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | DUPLICITY | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | LIES AND DECEPTION | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | ILLOGICAL/DEMONIC | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | PERVERSIONS OF EVIL | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | PREMEDITATED ACTS OF EVIL | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | DISLOYALTY & TREACHERY | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | LASCIVIOUSNESS | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | HOMOSEXUALITY | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | ABUSE OF OFFICE & AUTHORITY | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| *Aggravating factor* | REPETITION OF OFFENCE | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| AMELIORATING FACTOR | Suffered Pressure | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| AMELIORATING FACTOR | Past Good Works | Grade 1 10 | Grade 2 20 | Grade 3 30 | Grade 4 40 | Grade 5 50 | Grade 6 60 | Grade 7 70 | Grade 8 80 | Grade 9 90 | Grade 10 100 |
| AMELIORATING FACTOR | Suffered Manipulation | Grade 1 5 | Grade 2 10 | Grade 3 15 | Grade 4 20 | Grade 5 25 | Grade 6 30 | Grade 7 35 | Grade 8 40 | Grade 9 45 | Grade 10 50 |
| AMELIORATING FACTOR | Suffered Abuse | Grade 1 10 | Grade 2 20 | Grade 3 30 | Grade 4 40 | Grade 5 50 | Grade 6 60 | Grade 7 70 | Grade 8 80 | Grade 9 90 | Grade 10 100 |

| | |
|---|---|
| ***Principal Offence*** | |
| ***Add: Aggravating factore*** | |
| ***Less: Ameliorating factors*** | |
| **GRAND TOTAL** | |

Dismissal Point: 200

# CHAPTER 76
# The Bishop Must Know and Understand the Different Types of Dismissals That Exist

**Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.**

**Proverbs 22:10**

A Bishop may be dismissed for grave offences. A dismissal is a removal from a jurisdiction, a job, a role or a ministry as defined by the dismissal itself. A dismissal of a bishop will involve a cessation of interaction of the bishop with other bishops in an official capacity such as meetings, communication platforms, privileges and recognition of any sort.

a. A person is deemed to be dismissed when he is removed from a job, a role or a ministry.

b. A dismissed person will have to re-apply like a new entrant if he is ever to re-enter the jurisdiction, role, job or ministry that he was dismissed from.

c. Re-application into a jurisdiction from which you have been dismissed should not be entertained unless five years have passed from the date of dismissal.

d. The dismissal of a bishop is initiated by a decision of a Bishop's Council.

e. The reinstating of a bishop is also determined by a decision of the Bishop's Council.

f. The reinstating of a bishop must be communicated to the relevant person by an official letter.

g. A dismissal of a bishop would involve the return of the garments used to consecrate him.

h. A dismissed bishop cannot return to a Bishops' Council unless he is recommended, re-applies and undergoes consecration again.

i. Reinstallation of a dismissed bishop must be done publicly or privately with a full ceremony and with all the formalities and processes that are normally part of the consecration process.

## LAW ON CHURCH JURISDICTIONS

Various jurisdictions exist within a church world for the purpose of growth, expansion and good governance.

(a) A jurisdiction also exists to provide refuge for persons dismissed from another jurisdiction.

(b) Under Moses' law, such jurisdictions existed. The tribes of Israel were jurisdictions for governance and war management. Cities within the nation of Israel existed for places of refuge from justice and judgment.

**He who strikes a man so that he dies shall surely be put to death. But if he did not lie in wait for him, but God let him fall into his hand, then I will appoint you a place to which he may flee. If, however, a man acts presumptuously toward his neighbor, so as to kill him craftily, you are to take him even from My altar, that he may die.**

**Exodus 21:12-14 (NASB)**

**Speak unto the children of Israel, and say unto them, when ye be come over Jordan into the land of Canaan; Then ye shall appoint you cities to be cities of refuge for you;**

**that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities for refuge from the avenger; that the manslayer die not, until he stand before the congregation in judgment.**

**Numbers 35:10-12**

1. A jurisdiction is defined as a territory within which an authority can be exercised. A church may have several jurisdictions:

   • Every country mission is a jurisdiction.

   • Every denomination is a jurisdiction.

   • Every local church branch is a jurisdiction.

   • Every para church organization such as schools and orphanages is a jurisdiction.

   • Every Helps department is a jurisdiction.

   • Every church governmental council is a jurisdiction.

2. A person dismissed from one jurisdiction may seek residence, employment, engagement or fellowship in another jurisdiction that is available or accepting of such a dismissed person.

3. As such, if a person is dismissed, the jurisdiction(s) from which he is dismissed must of necessity be defined.

## JURISDICTIONAL DISMISSAL

A Jurisdictional Dismissal is when a bishop, a pastor, a church leader or a church member is dismissed from one jurisdiction or area of authority of a church but is allowed to move to another that is willing to accept him. Jurisdictional dismissals take place on a number of different levels depending on the amount of jurisdictions operating under a church.

A person may be dismissed in twelve levels as shown here:

**Jurisdictional Dismissal 1**

- Dismissal from the local church

**Jurisdictional Dismissal 2**

- Dismissal from a denomination

**Jurisdictional Dismissal 3**

- Dismissal from a local para-church organization

**Jurisdictional Dismissal 4**

- Dismissal from any position of authority

**Jurisdictional Dismissal 5**

- Dismissal from pastoral ministry

**Jurisdictional Dismissal 6**

- Dismissal from full-time ministry

**Jurisdictional Dismissal 7**

- Dismissal from a Bishops' Council

**Jurisdictional Dismissal 8**

- Dismissal from a Bishops' Conference

**Jurisdictional Dismissal 9**

- Dismissal from a church council with highest level of authority and executive power in the church

**Jurisdictional Dismissal 10**

- Dismissal from any privileged group in the church

**Jurisdictional Dismissal 11**

- Dismissal from a country mission of a church or denomination.

**Jurisdictional Dismissal 12**

- Dismissal from the church

Upon dismissal, the total number of jurisdictions a person is dismissed from should be stated. After a jurisdictional dismissal, a person's options will be clear as to what he is able to do and what jurisdictions he is welcome to work in.

# CHAPTER 77
# The Bishop Must Know the Principles Governing Dismissals

**Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled.**

**Hebrews 12:15**

Dismissals are based on the principle of looking diligently. Without looking diligently at issues, you will not see the looming crises of disloyalty and calamity. Hebrews 12:15 in The Message Bible gives a strong warning for the safety of the whole garden.

**"Make sure no one gets left out of God's generosity. Keep a sharp eye out for weeds of bitter discontent. A thistle or two gone to seed can ruin a whole garden in no time" (Hebrews 12:15, The Message Bible).**

## ESSENTIAL DISMISSALS

### 1. Essential Dismissals of Those Who Despise the Leadership

Just as discipline is essential in the army, dismissals at all levels are essential in the exercising of leadership. The leader must dismiss anyone no matter the level or rank if he realizes that the individual cannot be led.

You cannot lead someone who despises you. It is important to refuse to lead persons that conduct themselves or speak in such a way as to despise your leadership style, despise your leadership decisions, despise your character, despise your style, despise the raising of your voice, despise your expressions, despise your timing, despise your emphasis, despise your age, despise your gender, despise your race, despise your tribe or despise anything whatsoever about you and your leadership.

It is essential that a bishop refuses to be the leader of someone who despises him, despises the church, despises the system, despises the other leaders, mocks or scorns at him in secret or in the open. This law is based on the clear scripture in Proverbs 22:10 "Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." No one can prosper in the presence of someone who despises him.

### 2. Essential Dismissals of Those with Questionable Loyalties

A leader must refuse to lead people who are mysterious, secretive and questionable in their loyalty. It is important to remove people with questionable loyalties from the fold. Failure to dismiss these people will cause the growth of a root of bitterness within the church until many are defiled and the whole church is destroyed.

**Questionable loyalty** is diagnosed when the person is reported to have made comments, which are malicious, damaging or poisonous.

**Questionable loyalty** is diagnosed when a person has a spouse or close relative who is openly disloyal.

**Questionable loyalty** is diagnosed when a person has friendships, alliances and close ties with an openly disloyal person.

**Questionable loyalty** is diagnosed when a person is known to communicate with persons who are openly disloyal.

This law of dealing with questionable loyalties is based on the clear scripture in Proverbs 22:10 "Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." A scorner typifies persons with questionable loyalties. Scorning is not an open form of disloyalty. It is a subtle expression of disloyalty which the wisdom of Solomon commands us to expel, cast out and dismiss. No leader must consider the dismissal of persons with questionable loyalties as an extreme or an unwarranted act of hatred. It is a wise, calm, premeditated and well thought through act of wise leadership.

## 3. Essential Dismissals of Mysterious Leaders

Mysterious persons have a reason to be mysterious. As Jesus said, men loved darkness because their deeds were evil - John 3:19: "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Men only have dark and mysterious lifestyles when their deeds are evil.

It is essential to dismiss mysterious characters from your team. A mysterious person can be dismissed because not enough is known about the person. This law is based on the foundational principle of fellowship. Openness is essential for fellowship, communion, participation and interaction. As the scripture declares in 1 John 1:7: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." If a person refuses to live in the light, you cannot have fellowship with the person.

Unless a person is committed to openness by his actions and not just by words, it is important to refuse to lead such a person. This law is based on the scripture that we can fellowship only with those who are in the light.

Once a person remains in darkness, with most aspects of the person's life hidden from view, it is impossible to have deep fellowship or communion with the person. Therefore, bishops must be strong leaders and fearlessly dismiss all such characters from the team. It is important to note that absolute evidence is not needed to deal with mysterious characters. You may never have real evidence in hand. But being a mysterious person is deemed enough evidence for dismissal.

## 4. Essential Dismissals of Disloyal Longstanding Workers

It is essential to dismiss disloyal, disobedient, non-compliant or offending bishops, pastors and workers completely from the church, even if they have been longstanding workers within the organization. Fellowship is a choice and no one must be forced to fellowship with those he despises, dislikes, accuses or speaks maliciously about. Every reason that merits dismissal must be taken due notice of even if someone has been working for 50 years in the organization.

In keeping with the principles of mercy and compassion, financial provisions should always be made for longstanding workers to enable them to live and work elsewhere without undue hardships.

It must be understood that the essential factor that is being remedied is the removal of unwanted fellowship between yourself, the church, the organization and the offending party. Even though there is usually a mutual dislike and dissatisfaction between disloyal parties and the organization, disloyal people tend to stay on in an organization for financial reasons.

It is the same reason why people stay in marriages they are not happy with. It is essential to disallow disloyal people to stay on in the organization for their own financial safety. Provide for them to be independent of the organization and see them off properly so that they live and prosper under a leadership that they love and respect and believe in. In so doing you will prevent the root of bitterness from spreading in the church.

This decision is based on Paul's clear warning to avoid the root of bitterness from polluting the whole church - Hebrews 12:15: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled."

## Perpetual Dismissal

A Perpetual Dismissal is a dismissal with no recourse to re-application and re-entry into the jurisdiction(s) from which a person has been dismissed.

In cases where an individual is extremely deceptive, he could pretend his way back into the same or another position of authority amongst people who do not fully understand nor perceive the extent of manipulation and deception of the sanctioned individual, thereby regaining the advantage and opportunity to deceive and harm people again.

A Perpetual Dismissal is issued in certain special circumstances where a turnaround of the individual being dismissed to return into his or her old position is a foreseeable but undesirable and unwanted possibility.

With Perpetual Dismissal the person must never be accepted back into the named jurisdictions from which he was dismissed. As described in the book of Acts, there are individuals whose habitation must remain desolate and must remain a place never to be occupied again.

> **For it is written in the book of Psalm, let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.**
>
> **Acts 1:20**

## an Anathema Maranatha Dismissal

An Anathema Maranatha Dismissal is an absolute and utter discharge, dismissal, removal and separation of the individual from any and every possible relationship with the church or any of its para church organisations and jurisdictions forever.

> **But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person.**
>
> **1 Corinthians 5:11-13**

# CHAPTER 78
# A Bishop Must Know About Sins of the Past

**Remember not the sins of my youth, nor my transgressions: according to thy mercy remember thou me for thy goodness' sake, O Lord.**

**Psalm 25:7**

A person may live in sin and depravity for many years and only become exposed due to the confession of a partner in sin or a change in circumstances. The revelation of the wickedness, sinfulness and hidden sinful lifestyles of a person must also be addressed, disapproved of, corrected and prevented from re-occurring.

A bishop or a pastor may have ceased from sin for various reasons such as a transfer, a lack of opportunities to sin, a change in circumstances, an unwilling partner or a repentant accomplice.

A bishop or a pastor who has lived in sin in times past must be disciplined under the principles laid out in this chapter.

## 1. Auto Repentance

In the event where a bishop/pastor/church official is found to have lived in serious sin some time before the present time, and has been found to have repented of his sin and ways of wickedness, sin and depravity, he should be deemed to have undergone Auto Repentance.

## 2. Auto Correction and Auto Restraint

In the event where a bishop/pastor/church official is found to have lived in serious sin some time before the present time, and has been found to have repented of his sin and corrected his ways, restrained himself, instituted measures to prevent the same crimes of wickedness sin and depravity recurring, he should be deemed to have undergone Auto Correction and Auto Restraint.

## 3. Auto Restoration

In the event where a bishop/pastor/church official is found to have lived in serious sin some time before the present time, and has been found to have repented of his sin and corrected his ways of wickedness, sin and depravity and lived for at least three years without going back to that sinful life, and compensated in any way for his sin and lapses in judgment, he should be deemed to have undergone Auto Restoration.

## 4. An Edict of Demotion

In the event where a bishop/pastor/church official is found to have committed a previous grievous sin and lived in sinful life in the past and is also deemed to have exerted upon himself Auto Repentance, Auto Correction, Auto Restraints and Auto Restoration, a Disciplinary Committee should be set up to investigate the matter thoroughly.

The aim of the committee is to find out the extent of sin and depravity that occurred and whether the repentance, correction, restraints and restoration are indeed completed matters.

If the bishop concerned has not fully implemented all aspects and dimensions of repentance, correction, restraints and restoration, the committee should set about to complete and refine these

processes to ensure that they never occur again. Therefore, counselling, restraints, correction and restoration should be administered to such a person and his accomplices to complete the processes of repentance, correction, restraints and restoration.

If and when the committee deems the issue to be corrected and restored sufficiently, the committee should go ahead and issue an Edict of Demotion to the concerned bishop/pastor/church official.

The Edict of Demotion is a church command in which an individual found in past or previous sin will be demoted from a level he or she once occupied.

The Edict of Demotion is the church's official response and communication to the evil perpetrated in the past to indicate its disapproval and rejection of sinful practices even if individuals are deemed to have repented already. It is important that the church soundly rejects wickedness, abuse, immorality, covetousness and other evils.

1. An Edict of Demotion is a demotion from any level whatsoever.

2. An Edict of Demotion may involve the removal from any church council. It may involve the removal from a job, a position, or the removal of any privilege the individual enjoys.

3. The Edict of Demotion must offer a change in level and must be significant enough for the individual to notice so that the message of the church is communicated strongly that the church rejects all forms of abuse of power, sinful lifestyles, adulteries, covetousness and wickedness.

4. An Edict of Demotion may or may not be publicly implemented or known. It is not a message or communication to the public. It is an official and significant message from the church to the bishop, pastor or church official involved in past sinful life.

# CHAPTER 79
# A Bishop Must Understand What It Means to Grant a Pardon

**Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.**

**Micah 7:18**

**A** pardon is the official granting of forgiveness for an offence or sin committed by a bishop, pastor or church leader. It is also the release from the penalty, sentence or judgment meted out because of the offence. A pardon must be granted without violating the principles of justice.

## A. JUDGMENT MUST HAPPEN

**For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them.**

**Isaiah 61:8**

God loves judgment. The leadership of your church must love and like judgment too. The aim of all judgment is to officially reject the sin and corruption that so easily besets the church. The aim of judgment is to implement God's will in the church, to approve of the things He approves of and to disapprove of the things He disapproves of. The church must be seen to be an organization that does not clear the guilty and overlook sin because of the respect of persons.

**Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.**

**Exodus 34:7**

## B. MERCY MUST BE SHOWN

**Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: So shalt thou find favour and good understanding in the sight of God and man.**

**Proverbs 3:3-4**

The leadership of a church must bind both mercy and truth to their hearts. Mercy and truth cannot be done away with because of the need for judgment. Judgment always goes along with mercy. Without mercy, no one will stand. Jesus Christ came to bring us grace and truth and not only the truth. Without mercy, restoration can never happen.

## C. RESTORATION MUST HAPPEN

**Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

**Galatians 6:1**

Restoration speaks of bringing a person back to a former, original, or normal condition of spiritual health and soundness. Through the processes of counselling, prayer, fasting and Bible studies, a pastor or bishop can be put back into place and position in ministry.

In order to bring about a certain level of restoration of an offender and sinner, the grievous sins of the offender must be officially forgiven. It is this official forgiveness and remission of penalties that is called a "pardon". Failure to pardon a person, when necessary, will prevent a certain level of restoration.

## D. DO NOT TRIVIALIZE SIN

**He not only considered it trivial to commit the sins of Jeroboam son of Nebat, but he also married Jezebel daughter of Ethbaal king of the Sidonians, and began to serve Baal and worship him.**

**1 Kings 16:31 (NIV)**

Do not make the mistake of trivializing sin and rebellion! Many churches do not address sin with the importance or significance it deserves. They deal with it lightly or not at all.

Sin and wickedness must not be allowed to continue until they become an uncontrollable monstrosity.

When someone has to be dismissed, he must be dismissed. It is a gross failing to allow people to continue in sin, error or rebellion so that "grace abounds".

When a step of judgment, rejection, dismissal, suspension or removal has to be taken, it must be taken, otherwise the organization will begin to decline. An irreversible corruption takes place in organizations which do not judge and reject sin and wickedness.

## E. PUNISH AND PARDON

**And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be.**

**Job 7:21**

Instead of ignoring sin and wickedness and allowing evil to grow in our midst, it must receive a stiff rejection at the highest levels.

How then do forgiveness and restoration come in? God combines judgment and restoration very well when He deals with us, so we must master the art of the official rejection of sin as well as the official pardoning of sin.

## WHAT IS A PARDON?

1. A pardon is the official granting of forgiveness for an offence or sin committed by a bishop, pastor or church leader.

**Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.**

**John 20:23**

2. A pardon (official forgiveness) is granted by the church (organization) or church council in order to make a courteous allowance for an offending party to be restored back to fellowship with a spiritual tone of heart and mind.

3. A pardon (official forgiveness) is granted by a governmental body such as an executive council, a bishops' council or any other governmental council of the church.

**But there is forgiveness with thee, that thou mayest be feared.**

**Psalm 130:4**

4. The founder of the church, or the highest executive position in the organization can also grant a pardon. God declares in His word that He is the one that grants a pardon.

**And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me.**

**Jeremiah 33:8**

5. A pardon is the release from the penalty of an offence committed. A pardon is the release from the sentence of judgment meted out because of an offence.

6. A pardon may involve the release from some or all aspects of a punishment.

7. A pardon may be granted after a person has served some or all of his sentence.

**Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.**

**Isaiah 40:2**

8. Some sins and mistakes such as rebellion may never be granted a pardon or an official forgiveness.

**How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses.**

**Jeremiah 5:7**

**We have transgressed and have rebelled: thou hast not pardoned.**

**Lamentations 3:42**

9. A council must receive the offender and have various interviews and counselling sessions to assess the mental and spiritual state of the offender. Without these meetings, the council will have no way of understanding the state of the offending sinner - whether he has forsaken his evil ways as the scriptures teach.

**Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.**

**Isaiah 55:7**

10. Any member of the council may nominate an offender for a pardon. The council will then further discuss their assessment of the offending sinner. The council must debate and

discuss whether or when the offender should be pardoned or not for his sins and also whether he should be pardoned of some or of all of the penalties meted out to him in the judgment. The council is ordained to produce good counsel that will produce safe and good outcome for the leadership.

**Where no counsel is, the people fall: but in the multitude of counsellors there is safety.**

**Proverbs 11:14**

11. A pardon can be granted to an offending person if it is the opinion of the council that the individual has truly repented and walked away from his past life of sin and shame. It must be noted that some people have bad attitudes when they are corrected. Others know all the right answers and can deceive the council with well-prepared answers. All members of the council should use 2 Corinthians 7:11 as a guide to elucidate the eight pillars of proper restoration.

**For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.**

**2 Corinthians 7:11**

12. A pardon must be granted in the form of a letter or document in which the remission of sins is officially declared. The letter of pardon must state all important facts and must specify which penalties the person is released from. This pardon in writing is necessary to complete all documentation concerning the issue at stake, as disputes may arise in the future when reference is made to it.

# CHAPTER 80
# Episcopal Restoration

**Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

**Galatians 6:1**

All forms of discipline must aim towards restoration, as our God is a God of restoration and redemption. All restoration should seek a resolution that promotes healing, repentance, forgiveness, restitution, justice and an amendment of the spiritual life of the offender.

1. Any brother who is involved or overtaken in a fault can be and must be restored, if the person is willing to be restored.

   **Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.**

   **Galatians 6:1**

2. Restoration should ensure that there is an ultimate and utter separation between parties that have committed sin together.

   **Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. I wrote unto you in an epistle not to company with fornicators:**

   **1 Corinthians 5:6-9**

3. Restoration should involve regular counselling to establish in the mind of the offending bishop or pastor, the gravity of his offences.

   **For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.**

   **1 Corinthians7:10-11**

4. Restoration should involve ensuring that all aspects of the sentence are carried out.

   **Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.**

   **2 Corinthians 7:9**

- Without a sentencing and punishment, the offender must not be accepted back. For instance, murderers are never accepted in society unless they have paid their due by serving the full term of their sentence in prison.

- Without having served and gone through a form of punishment, an offending bishop should never be fully accepted back in the bishops' fellowship. For instance, King David experienced terrible punishments in his life and family as a result of his sin. Without enduring these punishments, he would not have been able to go on in his service as a king.

5. Restoration should involve regular counselling events to encourage the offender.

**Sufficient to such a man is this punishment, which was inflicted of many. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow."**

**2 Corinthians 2:6-7**

6. Restoration should involve the return of the offender to active ministry at the right time: not before the right time and not after the right time. The correction of the sinner is to be done for a season. After that season, the offender must be restored if possible.

**To whom ye forgive any thing, I forgive also: for if I forgave any thing, to whom I forgave it, for your sakes forgave I it in the person of Christ; Lest Satan should get an advantage of us: for we are not ignorant of his devices.**

**2 Corinthians 2:10-11**

# CHAPTER 81
# Unrobed Bishops

**Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;**

**Luke 20:46**

1. Robes are symbols of glory, honour and respect for the clergy and have always portrayed a high rank that goes with excellency and dignity.

**Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;**

**Luke 20:46**

2. Robes are given and bestowed on individuals because of some great achievement or spiritual accomplishment such as was done in the book of Revelation.

**And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, these are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.**

**Revelation 7:13-14**

3. A bishop's robe is therefore presented to signify respect, dignity and rank, and to bestow honour on the office of the bishop.

**So Haman came in. And the king said unto him, What shall be done unto the man whom the king delighteth to honour? Now Haman thought in his heart, To whom would the king delight to do honour more than to myself? And Haman answered the king, For the man whom the king delighteth to honour, Let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the crown royal which is set upon his head: And let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.**

**Esther 6:6-9**

4. Certain bishops would therefore have to be designated as unrobed bishops because, that excellence, dignity, rewards, honour and respect for the office of a bishop is not being bestowed on them for some spiritual reason.

5. An unrobed bishop is therefore someone who does not wear any robes at all, including black gowns or white inner gowns. The unrobed bishop does not wear the cope and the mitre; nor does he wield the bishops' staff of authority nor adorn himself with any gown whatsoever. An unrobed bishop may wear a suit, a bishop's jacket, a collar, a cross and any other bishops' casual uniform assigned to bishops.

6. An unrobed bishop is a real bishop who is recognised at the rank of a bishop and who sits on the Bishops' Council or any other council for a bishop and who fully engages himself with

any job of a bishop such as preaching, running a church and overseeing churches.

7. A bishop would be designated as an unrobed bishop when he is declared so by an Executive Council, a Bishops' Council or any other governmental council of the church and also consecrated without the white gown, cope, mitre and staff.

8. A bishop that falls into sin, infamy, wickedness and darkness and has thereby desecrated the bishop's office may be restored in the process of time and may have to be consecrated or re-consecrated and designated as an unrobed bishop.

**I have seen his ways, and will heal him: I will lead him also, and restore comforts unto him and to his mourners.**

**Isaiah 57:18**

9. When a fallen bishop has been restored from his sinful or evil life, it may be inappropriate to publicly bestow him with the honour, respect, excellence and dignity that is associated with the robes of a bishop and such a person would have to be designated as an unrobed bishop.

**Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel my people?**

**1 Samuel 2:29**

10. An unrobed bishop will live and practice his bishopric permanently in an unrobed state because inasmuch as he is restored. It is not the intention of a Bishops' Council to glorify sin nor to treat sin and wickedness recklessly, carelessly or with lightness and triviality but to address it, fight it and expunge it from the ranks of the bishops with all the soberness and seriousness it deserves, without ever violating any of the principles of justice and judgment.

**And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter. Yea, truth faileth; and he that departeth from evil maketh himself a prey: and the Lord saw it, and it displeased him that there was no judgment.**

**Isaiah 59:14-15**

11. A restored bishop must not think to himself that he has escaped the throes of judgment through the blindness and ignorance of some unsuspecting council or some credulous judges who do not know the details and extent of his hidden sin and error.

**Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?**

**Isaiah 40:27**

12. The unrobed state of a bishop will serve as a constant reminder to prevent him from the developing of an attitude of presumption and arrogance and also to prevent him from straying into conjecture.

**For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.**

**2 Corinthians 7:11**

13. An unrobed bishop may attend all functions that bishops attend, but an unrobed bishop does not possess nor wear any of the bishops' robes which are worn at any ceremonies such as consecrations or any other ceremonies.

14. An unrobed bishop must rather adorn himself with the "robes of trembling" and the "robes of humility" which are more appropriate for someone who is being soberly restored to an office and must guard his heart constantly with principles of humility, carefulness and the fear of God.

**Then all the princes of the sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with trembling; they shall sit upon the ground, and shall tremble at every moment, and be astonished at thee.**

**Ezekiel 26:16**

**Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.**

**1 Peter 5:5**

# CHAPTER 82
# Invitational Status

**To everything there is a sesason, and a time to every purpose under the heaven; ...a time to keep silent, and a time to speak;**

**Ecclesiates 3:1, 7**

If a bishop, pastor or church official is deemed to be untruthful about his life, or is deemed to be too quiet, too silent, non-participatory, non-communicative, having questionable alliances, having questionable practices, deceptive, hidden, shady, dodgy, mysterious, dark and private about his past, or his present life; or is found to have blatantly lied to the disciplinary committee, or is found to have blatantly lied before about any matter at all, he should be deemed to be in a poor spiritual condition and in need of more spiritual discipline.

The body of bishops should be duly wary of anyone who is in such a state of non-communication, non-participation, mystery, darkness, hiding, secretiveness, isolation and deception. The demonic element is always diagnosed by the presence of hidden things, mysteries, lies and deception.

The response of the church to such mysterious, hidden, private, secluded and isolated, deceptive, non-communicative, silent bishops, pastors or church officials who are surrounded by questions and mysteries, should be to put them on INVITATIONAL STATUS.

When a bishop, pastor or church official is on INVITATIONAL STATUS he may only attend or participate in council meetings or any other privileged meeting or event or privilege whatsoever, to which he belongs, if and only if he is invited to do so.

The exclusion of a bishop by means of the INVITATIONAL STATUS should be a Bishops' Council's equal response to the relevant bishop's life of non-communication, non-participation, silence, questionable alliances, questionable practices, secrecy, mystery, furtiveness, darkness, deception and hidden things.

The INVITATIONAL STATUS may be a prelude to the dismissal of a bishop from a Bishops' Council or a pastor from the church or denomination. If the mystery, darkness, hiding, deception of a bishop or pastor's life continues, the Council may have no choice but to dismiss the relevant bishop or pastor altogether.

# SECTION 14: CHURCH GOVERNMENT AND DISCIPLINARY LETTERS

# CHAPTER 83
# Disciplinary Letters

**Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.**

**Revelation 1:3**

Letters must be written as part of the practice of good governance. There are several reasons why a bishop must write administrative letters.

1. Letters must be written as a reminder and as a historical record.

**This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:**

**2 Peter 3:1**

2. Letters must be written so that certain sins will not be repeated.

**My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:**

**1 John 2:1**

3. Letters must be written to document the happenings we have seen and experienced in the ministry.

**Saying, I am Alpha and Omega, the first and the last: and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.**

**Revelation 1:11**

4. Letters must be written so that people who are afar off will be included in decision taking and understand.

**These things write I unto thee, hoping to come unto thee shortly:**

**1 Timothy 3:14**

5. Essential letters must be written to help the bishops and pastors to contend for the faith and the practice of Christianity through the centuries.

**Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.**

**Jude 1:3**

6. Letters must be written because good judgment will always be based on what is written and not just what is said at a meeting.

**And whosoever was not found written in the book of life was cast into the lake of**

**fire.**

**Revelation 20:15**

7. Letters must be written by the bishops because the letters will be a blessing to future generations.

**Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.**

**Revelation 1:3**

## Sample Disciplinary Letters

(1) Letter calling for repentance

(2) Letter of dismissal for gross stealing, deception and fraud

(3) Letter of dismissal for gross negligence and gross disobedience

(4) Letter of dismissal for disloyalty and treachery

(5) Letter of dismissal for adultery and betrayal of trust

(6) Letter of dismissal for sexual perversions

(7) Letter for an edict of demotion for immorality

(8) Letter of dismissal for fornication

(9) Letter of dismissal for negligence

(10) Letter of dismissal for stealing church money

(11) Letter of dismissal for stealing church offerings

(12) Letter of dismissal for stealing church construction money

(13) Letter of dismissal for lies and misappropriation of church funds

**(1)**

*The Church*
*Eastern Territories*
*03/05/01*

Dear Pastor

[1]With respect to your letter to me, I would like to (also representing the church eldership) address the same, with some important issues.

1. First of all, it seems that the whole seriousness and heinousness of your sins has not smitten you as yet. You know it so much in your head, but need to acknowledge it within your heart, deeply.

It is not enough to simply say “If I have hurt” someone, meaning your wife, children and others. The Bible is specific that sins need to be confessed specifically.

And it shall be, when he shall be guilty on one of these things, that he shall

confess that he has sinned in that thing.

Leviticus 5: 5

If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

I John 1: 9

As we drew your attention in the first of our talks together, you have, over the months, "added sin to sin" (Isaiah 30:1).

To be more specific:

***Deception:*** For months of yourself, your wife, another man's wife and her husband, your children, the staff, the eldership, the church. And also, to the young marrieds of the church, while you were living in sin.

***Lying:*** Numerous lies to people.

***Pride*** instead of a spirit of humility.

***Hypocrisy*** of the worst sort. You taught the course on the Timothy elective - with all the epistle says on godliness, holiness, sound doctrine, qualifications for eldership - you wore the outward mask and stage-play, while within, you were full of hypocrisy and iniquity (Matthew 23: 25-28).

***Adultery:*** (Evil thoughts, lusts, adultery with another man's wife in thought, word and deed, defiling the marriage bed, and violating your vows and marriage covenant. Scriptural grounds for divorce, to say the least, unless the grace of forgiveness abounds in the other partner). Out of the heart, which is deceitful above all things, and desperately wicked, proceed all these things (Jeremiah 7, with Mark 7: 21-23). You don't seem to understand, as God does, the deceitfulness of the human heart.

***Sinful Selfishness*** in all its evil forms. Taking what you could get out of this situation, meeting your own needs, lust mistaken for love, rationalizations ("Good friendship that went wrong"). Perhaps it was a "good friendship gone wrong" in the beginning, and you never intended it to go the way of sin. However, it seems all the more as circumstances unfold that you were the chief initiator and deceiver.

2. We also mentioned the "stone in the water" principle, that none of us live to ourselves. When we sin, and more especially in the moral areas, we drop the stone of sin into the water of life and it spreads its concentric circles out far and wide, in ever-increasing circles of effect. Your sin has cast concentric circles of sin which have widened out into violating practically all of the ten commandments:

• Sin against God, violating His commandments and bringing reproach upon His Name (adultery, lying, stealing, coveting, etc.

Exodus 20: 14-17; Matthew 5: 27-30; Psalm 51).

• Sin against your own body by adultery (principle of I Corinthians 6: 18-20).

• Sin against your own covenant wife and the marriage bed and covenant, and also against another woman's husband.

• Sin against your own children.

• Sin against your parents.

• Sin against the honored position and authority of eldership, as administrator,

treasurer, elder and teacher of a Sunday School elective. Yet you sat through the teaching series on “Lusts,” and other tapes.

• Sin against the church members to whom you made verbal commitments, and thus destroying years of confidence and trust, and violated the eldership.

You have received ample warning. You were warned by the person with whom you sinned, by the oversight committee, by Jane and myself. I asked you not to see the person on this over-familiar basis for 3 months. I warned you about passing notes in the orchestra, about over-familiarity in the playroom, and other problems. And you accepted the staff position, yet knowing your sinful lifestyle.

3. It has been brought to our attention that you planned to elope together. Walking out in an adulterous relationship, leaving your wife and children and home. Yet you maintained you “loved them.” Love does not seek to elope with another man’s wife, and walk out on your own wife and children, leaving them desolate. Any other rationalization is self-deception.

4. We asked you to listen to last Sunday’s tape, which was intended partly for your help, together with your family. We understood you did not do this. I want you to listen to that tape.

It seems to me that you have missed the whole message and purpose on that tape, and sought in your letter to justify your particular guilt. You missed the whole principle that is in that message, instead of letting God speak to you through it.

You need to listen to this tape, accept its message in humility, and not attempt to justify your own circumstances.

5. You talk about being “angry” or “hurt.” We wish you would get angry with your sins, and not get angry with your wife, the children, John, myself, the eldership, the church, or anyone else. YOU are the one who has sinned! Don’t get angry with us and play the “guilt-and-blame-game.” You talk about your “hurts.” What about the hurts of hundreds of people you have hurt?

You ask “Why?” We ask you “Why?” WHY didn’t you think of all this over the last months, when you have been given a chance to repent?

6. You say in your letter that you should be “dealt with as any other sinner,” and that you are “excommunicated” almost.

It is evident you do not understand the real issue on these things. Let me spell them out for you. Paul states it clearly in I Corinthians 5: 9-13 that if “any be called a brother” and is involved in immoral areas, with such a one not to keep company, and not to eat.

John says, “If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His son, cleanses from all sin.”

The converse is also true. If we don’t walk in the light as He is in the light, we don’t have fellowship with one another, and the blood doesn’t cleanse from sin. You have been walking in immoral darkness, fellowship has been broken all round, and the blood has not cleansed you from sin (I John 1: 7).

The truth continues on, “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (I John 1: 9).

It is in that order: confession, forgiveness and cleansing. Jesus said, REPENTANCE and REMISSION of sins is to be preached. It is in that order. There is no forgiveness without repentance. God has forgiveness available for all mankind—but on His terms—repentance, both from root sin and fruit thereof (Luke 24: 47).

7. You have been in the high position and authority of an elder. "To whom much is given, the more will be required." Greater light, greater responsibility, greater judgment. That is why you are being dealt with "not as any other sinner."

Against an elder receive not an accusation, but in the mouth of two or three witnesses . . . those elders that sin REBUKE BEFORE ALL that others may fear.

I Timothy 5: 17-20

This is the biblical discipline for an elder!

You may believe the "discipline" you are under is legalistic, hard, etc. It is not. "Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers, GOD WILL JUDGE" (Hebrews 13: 4).

Note the list of those who find their place in the lake of fire, if unrepentant, in Revelations [sic]21: 8 and 22: 14,15. The one who commits adultery lacks understanding, moral principle and prudence. He destroys his own life. He is not innocent. This is "a wound, dishonour and reproach that shall not be wiped away" (Proverbs 6: 24-35).

In your case, you have so far experienced only that part of Divine punishment which is self-inflicted. The "discipline" you are under is nothing compared to full Divine discipline from God.

It can be easy for you, as so many have done, to be under discipline and dis-fellowshipped in your home church, and then run off to another church for "fellowship."

It could not be done in Corinth! But this is the problem today of a divided church!

8. No one at this church ever told you that "counseling is for the birds, anyway."

Counseling can be a trap if people want only to counsel, and not take action to amend their lives. Obviously we are not against counseling because we developed a counseling course and a teaching series on counseling. But if it is counseling only for the sake of talk without action, and degenerates into a "guilt-and-blame-game," then it is a snare and a trap, and I refuse to support it.

You talk about suicide, which is self-murder, which would send you to hell. Where does love for your wife and children fit into such selfish statements.

Finally, you ask what we expect you to do for restoration to the house of the Lord.

1) Experience the reality of genuine repentance, root and fruit. Seek for Holy Spirit conviction, from the pattern of II Samuel 11-12 and Psalm 51.

2) Bring forth fruit of repentance (as spelled out in the lesson on basic principles of the New Testament Church, from a teaching series which you know so well).

3) Experience deep humility of the heart, and shame for the evils of the past—not just acting as if nothing happened.

4) Refer to the church's handbook for elders, regarding our policy for discipline of

ministry in relation to morals.

5) It will be necessary to come to the elders with genuine repentance.

6) It will be necessary for a true, honest statement to be made to the church body in order to be restored to fellowship as a member, and this only upon a period of probation.

7) A period of probation will be required. Though I cannot tell you exactly how long this will be, because it depends on the rate of your own spiritual rehabilitation, these periods are usually 6 to 12 months.

It takes years to build up confidence and trust. It can be destroyed overnight, but it cannot be restored overnight. It will take TIME for this to be restored.

8) Seek the Lord, with your wife, to restore and rebuild the broken walls of your marriage relationship, and each of the other areas that need to be worked upon.

Our prayer is that you will know deep Holy Spirit conviction and repentance, and come into cleansing, forgiveness and restoration to fellowship, and the rebuilding of your marriage and home.

In Christ Jesus
In Behalf of the Eldership
Your Pastor[1]

**(2)**

*The Church*
*The Pacific Islands*
*06/05/98*

Dear Pastor

Dismissal for Gross Stealing, Deception and Fraud

Thanks be to God which causes us to triumph.

It is our duty at this time to write this letter to address the problem of stealing that you have been found guilty of.

1. Stealing from the office: In the year, 1993, you were working in the church office and on one occasion you were left alone in the office. There was an envelope with two thousand dollars that mysteriously disappeared. Everyone was questioned but no one seemed to know where this money had vanished to. Apparently, it was you who had taken it. We now suspect that you took several other envelopes that vanished mysteriously from the office.

2. Stealing from the church offering: In 1997, we noticed that the offerings were constantly being stolen from. We made a surprise arrival at the money counting centre. There, we discovered that you had told the other people who count money that you are the one who counts foreign currencies and they should count the local currency. There we discovered that you had stashed away several envelopes into your bag. It is sad that you have been stealing from the offering for so long.

3. Stealing from errands: Recently, we went to town to buy some items we needed for construction. There, we saw a mini generator that you had bought for the office from the same shop. We found out that the price was nine thousand dollars.

We remembered and double-checked and found out that you had presented the office with an invoice and a receipt for sixteen thousand, five hundred dollars. You had creamed off seven thousand, five hundred dollars.

4. Stealing during crusades: We also found out that during crusades you search through the bags of team members and raid them of any money or variables.

Although we noticed that things were missing, we always suspected outsiders to be the culprits, not knowing you had cleverly stolen from everyone's bags when we were out on the field.

5. Stealing during the banking procedure: In 1996, you were the one in charge of banking the church offering. Form A of the church finances form indicated the amount of money that was counted. Form B indicates the amount of money that was banked. For seventeen weeks out of the whole year, we found a discrepancy between Form A and Form B. It is apparent that for seventeen weeks you had been stealing money from the offering and banking a lower account.

Based on all these discoveries, The Council has decided to dismiss you on the counts of gross stealing, deception and fraud, causing financial loss to the church.

In Christ

Pastors Council

**(3)**

*The Church*

*Northern European Territories*

*30/06/04*

Dear Pastor

Dismissal for Gross Negligence and Gross Disobedience

We are thankful to God for your hard work with the church. Your efforts and your inputs over the years are obvious to us all. These great qualities and sacrifices are to all. In spite of these, we have been forced to see some glaring realities that stand out in an unmistakable way.

My observation of the silent but real shift of the church from its original vision under your leadership is difficult to ignore. We, The Council, write this letter with a sad and discouraged feeling in our hearts. These are the observations we have made:

1. Strife: There has been obvious strife and disagreement between yourself and the adjutant bishop over the running of the church. The immaturity of leadership

therefore caused you not to see into many of the new changes that were discussed at the last Council meeting. The devil's oldest tricks have worked on us again. Other religions spread south into the continent of Africa when the churches in North Africa began squabbling among themselves about who is who. So also a great downgrading of the cathedral, where you serve, has occurred through the squabbles of two bishops. (A squabble is an argument or quarrel over petty things).

2. Setting aside instructions: Several of the changes that we really desired for the church have been set aside in the midst of all the pettiness and fights over who is right, who is wrong, who is in charge and who is the boss.

Indeed, because of these petty and immature clashes, many of the instructions given were not even recognized by you or followed through by you as the bishop in charge. Indeed, you have actively caused the stoppage of some of the clear instructions that were passed to you after the meeting. An example of something that has been stopped or truncated by you is the participation in the early morning internet meeting. This, you may not know, was a great desire and vision of The Council.

3. Non-operational Training Programs: The training program that we put in place for all shepherds and pastors is in shambles and not operating as it was designed. Remember that our unique training is one of the hallmarks of the church. Today, there is very little or no Bible memorization happening in the church and the book produced for that purpose is not being used.

4. Scorn for those who obey: Church members who desire to be students in the Bible School are treated with disdain and there is little regard for the respect we have tried to instil in our own Bible School. You will recall that we spent huge amounts of money to build the Bible School to train our own students.

5. Ignoring Systems: The lay pastoral system, which we instructed should be in place, has not been used. We promoted the books on lay people and the ministry, but in your church our vision has been set aside as being too laborious and tedious. Those who do not want to obey instructions, dismiss and trivialise instructions as not being practical. But there are always people who are willing to follow through great ideas. If this idea had been implemented it would have provided good ministry opportunities for the lay people. We will make efforts to get someone to follow through with our vision.

6. Trivialising Instructions: The Bible project for church members to be quizzed about their knowledge of scripture has never been implemented. It is clear that these ideas are foreign and difficult for you the big leaders to carry out or see through.

Perhaps, the title of Bishop has affected your ability to obey instructions that you deem trivial.

7. Despising Technology: We have introduced a modern information technology system for monitoring church membership and transfers of all individuals from church to church. You have set it aside. These important ideas are probably not important to you. Your constant quibbling and fighting over who is more important has made you set aside and despise the technological advances that affect all other aspects of the church.

8. Teaching Program Ignored: The Board of Ministry decided that every church should teach on discipleship for six months and we asked that this teaching should be

taught with accompanying videos.

The audios and videos for this series of teaching are clearly available to you on the internet. In spite of this, you have completely ignored the available material and gone ahead with your own vision. How can you set aside the vision of The Council that put you in your position? This vision of The Council has also been largely ignored. You have not made any efforts to make it a reality because our instructions are not dear to you.

9. Outreaches Suspended: The vision of a great spiritual life that would include the conducting of outreaches, follow up and church planting has also been pushed to the side. Excuse us! Salvation, soul winning and church planting will never be a side vision in the church. Today, soul winning, church planting, outreaches, follow up are non-existent in your church. It is astonishing that you have the energy to pursue personal visions that you instituted such as your educational scholarship for foreign law students, the sponsoring of swimming classes and a church gym for Christians.

10. Rules for Staff Vacation Ignored: The vacation that we proposed for all staff members of the church and ministry have all been cancelled in your cathedral. We proposed that all church staff should be on vacation during the month of November.

You have not implemented it, but rather implemented a vacation for the month of June. This is in direct contradiction to what we have clearly stated.

11. Church Members' Examinations Banned: There are no examinations for shepherds and pastors in your church. We are reliably informed that an entire year has gone by since the last oral exam was held. That is a great deviation from the goal of building a church with pastors who have had real examinations in order to become pastors. We have also been told that you passed a comment that a church is not a medical school and that there is no need for such stringent exams because they are a harassment to ordinary people who just want to be a part of the church. We consider your comments to be treacherous and a manifestation of disloyalty to the church and its vision.

12. Our Daily Devotional Replaced: The daily devotional that was compiled by our Founder is not used in your church. Evidence reaching us shows that the daily devotional of John Stanley Goodhope is what is used in your church. How can you set aside our own in-house daily devotional and promote John Stanley Goodhope's?

All your church members receive John Stanley Goodhope's devotional every day whilst our Founder's devotional is not found in your church. Indeed, we consider this an act of gross disloyalty that our daily devotionals are not used in your church.

13. Website Not Used: The website and Facebook page which were built at great cost are not used. Most of your church members are disconnected because of this terrible technological form of disloyalty.

14. The Prayer Mountain Not Used: The Prayer Mountain that was meant for retreats and prayer meetings of our church members is not patronised by you or your church members, even though you are part of the church that built this Prayer Mountain. We have been informed that you and your church members go for prayer meetings at the Prayer Valley Summit.

What is the use of our building this Prayer Mountain when even our own church members do not patronise it?

Who do you expect to patronise the Prayer Mountain if you carry all your church members to Prayer Valley? Why do you seem to be following another vision? To you, it may seem to be an act of convenience but it is actually an act of disobedience and negligence of duty. It is clear that you are not loyal to the vision that has been propounded by The Council.

15. The Church Cut Off from Fellowship: When the visionary and founder of the church was alive, he had a dream to bring us all together to train us for ministry. He made it clear that he wanted us to be one body.

We have encountered members of your cathedral who do not even know the extensive family to which they belong. There are members who have been in the church for four years who do not know the name of the founder of the church. Indeed, some of them do not even know the name of the church.

Instead of turning the hearts of the children towards their founder and pointing them to their founder, our spiritual children have been kept away from their founder. Should every policy not be one that makes it easier for church members to come nearer their founder? Do we not understand spiritual things? Why do we, as a Council, have to complain that the church members are disconnected from their source? Perhaps this is the most serious of the silent shifts that have taken place.

Why should it be so difficult for people who want to, to be part of the family? Why have they been kept away? There can not be an excuse for this. Dear Bishop, you have failed woefully to knit us together as a big family.

16. Deadness of Your Congregation: Your cathedral is empty and devoid of spiritual life and activity. The deadness experienced in your church has been reported by those who have once visited.

The Council has put together fifteen letters of fifteen people who visited at different times and wrote that your church does not befit the denomination to which it belongs because it is dead. How could you ban speaking in tongues on stage? Why have you replaced all our spiritual songs with traditional hymns? How come there is no joyful dancing in the church? Dear Bishop, you have completely killed the life and the spirit in the church.

17. Dirty Surroundings: Even though your church building was completed just two years ago, the entrance, corridors and compound are filled with stacked chairs, cardboard boxes and unused paver blocks and rubbish. There are no litter bins on your compound. It is as though you were never in any of our church building training programs before you were consecrated as a bishop.

18. Neglect of Core Message: The transmission of the core message of this ministry and the spiritual impartation of knowledge to church members is not happening. You are unaware of the real state of many of the church members. This is a result of your detachment from the other churches. It is also a result of your armchair approach instead of having a hands-on approach.

19. Sin in the Church: As you know, “as the priest, so are the people.” When the priests live in sin the people also live in sin. There are a number of disturbing reports that have come about devastating high levels of sin under you. Yes, we do not have hard evidence of any particular incident but the intelligence chatter reveals that something sinister may be going on. We do not suppose that you know anything

about it. If you did know, we believe you would have communicated to us about it earlier.

This brings up your issue of communication, which is also very poor. We heard of the incident in which four weed smokers were found smoking weed in the church compound. Could this mean that you are raising and training weed smokers in the church?

We hope that you have broken up this weed-smoking clique who feel that the best place to practice their vice is in the church.

We want to end our lengthy letter by reminding you about a principle in the Bible. King David reminded Solomon that it was in his heart to build a house of God and he asked his son to just carry out a vision that had never been his. Solomon never had any vision to build any house of God! Solomon was just carrying out the will of his father, David. We are just carrying out the vision of our founder.

“Now it was in the heart of David my father to build an house for the name of the Lord God of Israel. But the Lord said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart: Notwithstanding thou shalt not build the house; but thy son which shall come forth out of thy loins, he shall build the house for my name” (2 Chronicles 6:7-9).

Obedience out of love is the most important spiritual quality. Jesus learned the art of obedience whilst on earth. Some of the things we have listed may look trivial to you but indeed they are momentous in effect! It is like how communication on the mission field is trivialised by many, though we now know it makes all the difference!

We honestly feel a great difficulty in getting you to adopt our continually developing visions that are indeed constantly evolving. You did well in your branch in Laos. However, the visions and directions from the Lord are always evolving and becoming clearer. You have not continued to follow the vision for the church as put forth by The Council.

Perhaps the long meetings we have held have not had the necessary impact on your life. Is it because the minutes of the meetings have not been sent to you personally that you did not take the issues seriously? Forgive us for the administrative oversight.

We write this letter, therefore, to inform you of our decision to dismiss you from the cathedral that you have pastored for four years for gross negligence of duty and gross disobedience. We will appoint someone who will work with the church to implement the details of our collective vision. Thank you in advance for your cooperation.

In Christ

Chairman of the Council of Pastors

*The Church*
*Mid-Western Territories*
*14/05/05*

Dear Pastor

Dismissal for Disloyalty and Treachery

Thanks be to God for His mercies. Thank you for your work with the church all these years.

It has come to the knowledge of the Pastors Council, after an investigation by the Disciplinary Board, that you have been a most disloyal and treacherous character towards the head pastor and the other elders of the church.

You have manifested many different well-known personalities in the Bible, including characters like Joab (loyal and disloyal), Absalom (attacking his father), Ahithophel (one who lifts his heel against his friend), Ham (exposing confidential details of personal relationships) and Judas (the treacherous betrayer).

Here is a brief summary of our findings:

1. Deception: You have been a great deceiver of the Pastors Council, the churches, your family and the pastors we relate to in other churches. Indeed, none of the closest people in your life has any idea whom you really are and the life you really live. You have utterly deceived everyone.

2. Betrayal: You have betrayed the trust and confidence reposed in you by leaking confidential information over the years. You have spoken about things that you heard in private meetings to parties who have no business hearing those things. You have spoken about things that the church would have preferred to keep private. This is a betrayal of trust! What we thought was safe in your hands was not safe after all. What we thought was “for your ears and eyes only” was never safe with you.

3. Malice and Ill will: You have demonstrated your ill will and evil intent on some members of the Pastors Council by articulating your wish for their downfall many times. Predicting that your colleague would soon be found deep in sin reveals your malicious intent for him.

It is obvious that you have no good wishes for your fellow ministers. Why would you want something evil to happen to people whom you have raised up and trained as fellow ministers for many years?

4. Opposition: You have, unbeknown to us, quietly and secretly opposed a number of decisions we have taken over the years. To our great surprise, you have dissenting views about many decisions that The Council makes but you never reveal your true mind. What a shock it was to us when we found out that you were in complete opposition to the decision we took last month to ordain women into the ministry. If we had not heard from our source we would never know that you were the secret dissenter at every meeting.

5. Evil Speaking: You have spoken evil against your fellow pastors on several occasions. This evil speaking has been done in a way that was intended to bring them low in the eyes of the church members and other hearers. You were a source of shame to people who shared about their private lives, their weaknesses and even

their marriages with you.

6. Treachery: You have been treacherous to the Pastors Council and its members and violated the trust reposed in you many times. Your innocent and supportive face did not give you away at any meeting for the last seven years. What a shock it was to us when we heard of your plans to subvert the ministry and bring the leader down.

7. Duality: We have come to the conclusion that you seem to be two persons in one. Your conduct is both loyal and disloyal! You have lived two lives; one life as an angel and the other as a double dealer with a double tongue and dual personality.

8. Money Consciousness: We have been shocked to discover how much you have spoken about money, gifts, earnings and the value of the things other pastors possess. Our source has painted a picture of you as one constantly talking about money, cars and houses. What this one possesses and what that one is building. Yet you present yourself to us as someone who does not want anything or need anything.

9. Spiritual Wreckage: You have destroyed people's lives. It is true that you have done good things in the church but you have also destroyed in the process. By your treacherous way of speaking, you have injured, ruined and destroyed beyond repair key members of our church family. You have turned them into disloyal monsters in the church.

Anyone who was close to you has been affected. They have either become immoral or disloyal. The spirit of immorality and duality was imparted to all closely associated with you. The spirit of disloyalty, malicious speaking, backstabbing and backbiting were also transmitted to those you closely associated with.

We are left with no choice but to come to these conclusions based on biblical principles that you have often cited:

1. The principle that Eli did not restrain his sons, leading to a very great curse. Based on scripture about Eli not restraining his sons, we feel that we must act firmly and conclusively on this matter rather than just advising and counselling. We need to act to restrain you from the church.

For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

1 Samuel 3:13

2. The principle that all sins can be forgiven and covered if there is true repentance.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit, there is no guile.

When I kept silence, my bones waxed old through my roaring all the day long. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

Psalm 32:1-5

3. The principle that restoration must take place in the spirit of meekness. All sinners can be restored.

Brethren, if a man be overtaken in sa fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Galatians 6:1

The Pastors Council has come to the following decisions:

1. You are hereby dismissed from being a pastor in the church. You are forthwith dismissed from the Pastors Council. You cannot hold yourself forth as a leader in the ministry any longer.

2. You are not to visit or preach in any of our churches until further notice. You are a deeply sick man spiritually and cannot have any oversight meetings. As part of your rehabilitation, you are not to honour any invitations to any church until further notice. Your invitations are based on your good standing with the ministry.

It is very important that you experience genuine repentance, deep humility and show fruits of it. We also advise that you humbly cooperate with and submit yourself to the Pastors Council as we move forward.

In Christ

Pastors Council

**(5)**

*The Church*

*Alaska*

*05/01/06*

Dear Pastor

Dismissal for Adultery and Betrayal of Trust

Thanks be to God for His mercies. Thank you for your work with the church all these years.

Over the past year, many startling revelations about you have come to light about various things you have done.

In summary, the following offenses have been noted. The Committee had intentionally refrained from stating the details of these evils you have been involved in.

1. Adultery: You have been in adultery with Mrs Shells for a long period of time.

2. Wickedness: Wickedness is found in you because you have been bad and deliberately harmful to the Shells family, as well as to the rest of us. You cannot say you did not deliberately cause this harm. You had many years to repent but you never relented in your wicked acts.

3. Unruly: In the recent demonstration by staff members at the Church school, you showed yourself as lacking decorum by slapping and beating up one of the teachers.

4. Lies: You have told many lies to us and to everyone concerned through the years and continue to tell lies. Even now, as we hold meetings with you after the revelation of your hidden lifestyle, you continue to tell lies about things we know that you are not aware that we know about.

Your wife does not know who you are. Your children do not know who you are. Your friends do not know who you are. Your family does not know who you are.

Your church members do not know who you are. Your colleague pastors do not know who you are. It is only your companions in sin who have known you for all these years.

5. Hypocrisy: You have been a pretender for many years. You have been a typical Pharisee, proclaiming good things but having dead men's bones hidden beneath you all along, and perfectly woven an exceptional blend of successful ministry with wickedness, lies and deception. Your ability to live two lives successfully is remarkable: one life completely perfect in the public eye and another life completely corrupted beyond recognition. Hollywood would be fortunate to have your talent.

6. Secrets: You have many secrets about yourself. We had no idea of all that you were up to these many years. There are many things we still do not know about you. There are also things you keep secret intentionally; in spite of the family relationship we enjoy in the church. If we walk in the light, we will have true fellowship but it seems you have not wanted to have real fellowship for many years.

7. Perversions: Two university students and one secondary school sisters, all sisters, came to confess to The Council that you have been having sex with them in turns since their mother divorced their father seven years ago. We feel that your possession of this family of sisters reveals that you have entered into a perverted realm of sin. We have never had any idea of this trait in you.

8. Alcohol: No one could imagine that you were a drinker of hard liquor. Your wife informed us about the whisky and gin that you possess in your home. Your wife also informed us that cans of German-made beer can be found littered all over your study. The question we have to ask is, what impression would your children have about your alcoholic lifestyle?

9. Abuse of Power and Authority: You have misused the great power, privilege and authority you have had over people.

Because of your position as an Elder in the church, the church members were completely yielded to you. You have been a very trusted and loved minister within the church. Few would ever believe any evil thing about you but you have abused your great power and privilege badly.

10. Unrepentant*:* In our estimate, you have not shown any remorse for your sins but a concern for your image and the personal devastation that is upon you.

You are not repentant but rather wish to continue your manipulation with threats of illness, depression, silence and suicide.

11. Destruction: You have destroyed the lives of other families. You have destroyed the lives of those who trusted you with their lives. You have destroyed the love and communion that we enjoyed for so long.

We are left with no choice but to take certain decisions. Several principles, which

you know already, guide us at this time.

1. The principle that Eli did not restrain his sons, leading to a very great curse. Based on scripture about Eli not restraining his sons, we feel that we must act firmly and conclusively on this matter rather than just advising and counselling. We need to act to restrain you from the church.

For I have told him that I will judge his house for ever for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not.

1 Samuel 3:13

2. The principle that fornication must be dealt with strongly as a leaven that must be cast out. Without dealing with this sin properly, it will undermine and destroy the entire church.

It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed, In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump?

1 Corinthians 5:1-6

3. The principle that love covers a multitude of sins, guides what we are doing now. We need to exert our influence to cover this matter whilst, at the same time, dealing with it firmly.

He that covereth a transgression seeketh love; but he that repeateth a matter separateth very friends.

Proverbs 17:9

4. The principle that it is wise for us to cover our shame. It is, therefore, prudent for us to cover this matter.

A fool's wrath is presently known: but a prudent man covereth shame.

Proverbs 12:16

5. The principle that, dry bones which are long dead can be resurrected by the prophetic voice and the power of God.

The hand of the LORD was upon me, and carried me out in the spirit of the LORD, and set me down in the midst of the valley which was full of bones, And caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live?

And I answered, O Lord GOD, thou knowest. Again he said unto me, Prophesy upon these bones, and say unto them, O ye dry bones, hear the word of the LORD. Thus saith the Lord GOD unto these bones; Behold, I will cause breath to enter into you, and ye shall live:

Ezekiel 37:1-5

The Disciplinary Board has come to the following decisions:

1. The Disciplinary Board had decided to dismiss you from your church. You are no longer in charge of that church. You will, therefore, not hold yourself forth as its pastor nor exert any authority over the church there. You will not conduct any meetings there as a pastor.

2. You will also not exert authority or take oversight over any sections of the church. Having been dismissed from the church, you shall no longer oversee any churches or groups of church members.

Remember that it takes years to build trust and relationships that you have axed with mighty strokes. We counsel you to seek God earnestly and trust Him to give you wisdom to rebuild the broken walls.

May God help us all. We wish you well.

The Disciplinary Board

**(6)**

*The Church*
*Oceania*
*06/05/07*

Dear Pastor

Dismissal for Sexual Perversions

Thanks be to God which always causes us to triumph in Christ Jesus.

It has come to our notice that you have been successfully combining your ministry with immorality.

1. It has come to our notice that you have also been involved in sexual perversions within the church. Three young men have informed us that you have had sex with them in an abnormal and perverted way. You deceived them through long counselling sessions to have this kind of sex with them.

In other discussions with you, it came to light that the sexually perverted part of you has been an active and on-going activity since you were as young as thirteen years old. You must be aware that God's attitude about sexual perversions is eternally revealed in His judgment in the scripture.

Do not have sexual relations with a man as one does with a woman; that is detestable. Do not have sexual relations with an animal and defile yourself with it. A woman must not present herself to an animal to have sexual relations with it; that is a perversion.

Leviticus 18:22-23 (NIV)

2. From your own confessions, your encounter with sexual perversions made you develop a taste for pornography and masturbation. We were all stunned when you

revealed that you advanced to having sex with some animals, specifically a goat.

Even though the goat which was your sexual victim will not be able to testify against you, you have confessed yourself to this sin.

From your own words, this sexual lifestyle did not stop even when you became a Christian. You must be aware that God, through the Bible, has condemned the idea of both bestiality and other sexual perversions.

And if a man lie with a beast, he shall surely be put to death: and ye shall slay the beast. And if a woman approach unto any beast, and lie down thereto, thou shalt kill the woman, and the beast: they shall surely be put to death; their blood shall be upon them.

Leviticus 20:15-16

All these things you have been involved with are not compatible with ministry and leadership in our church. We have no choice but to dismiss you from the church leadership. To allow you to continue as a minister of the gospel in our organisation would be the same as endorsing these activities and allowing them to be propagated in the congregation.

We will be engaging with you in continued counselling, prayer and deliverance for your complete restoration of spirit and mind according to Galatians 6:1.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.

Galatians 6:1

In Christ

Pastors Council

**(7)**

*The Church*

*South American Territories*

*12/04/85*

Dear Pastor

Edict of Demotion for Immorality

The Bishops' Council has been made aware of your immoral relationship with three different church members between 1975 to 1982. An investigative board was set up to determine the credibility of the allegations against you.

A series of meetings have been held with you on this matter. Initially, you denied having any such sexual encounter and lied to the Committee. After some time elapsed, you, on your own accord, turned around and admitted to having sexual encounters with the said church member on a number of occasions.

We want to draw your attention to the fact that your actions violate two of the Episcopal Offences as set out in our book “The Gift of Governments”. Specifically, and per the provisions of this book, your actions constitute Adultery and Abuse of your office.

Even though these actions are in the past, they are still addressed in the chapter titled “A Bishop Must Know About Sins of the Past”.

Additionally, you have been found wanting per the qualifications of a bishop as taught in 1 Timothy chapter 3.

It is the assessment of the Disciplinary Board that on your own, you have taken steps towards repentance, correction and self-restoration as described in “The Gift of Governments”. However, it is also the assessment of the board that you have not taken enough and complete steps to achieve Auto Restraint since you have maintained active communication with the individuals up till now.

The Episcopal Offenses you have committed have their corresponding episcopal sentences in “The Gift of Governments”.

Based on the offenses, three steps are being taken against you:

1. The first is that an Edict of Demotion has been issued against you. The Edict of Demotion will not be announced publicly. However, the Edict of Demotion has the following implications:

a. You are hereby removed as the Chairman of the Board of Institutional Elders.

b. You are also hereby removed from the Council of Elders.

2. Additionally, the Disciplinary Board directs that you take immediate, complete and irreversible steps to cut all forms of communications with the said person.

3. Further, per “The Gift of Governments”, the Disciplinary Board will hold counselling sessions with you to ensure that you achieve this Self Restraint.

It is our prayer that the Lord will restore you.

The Disciplinary Board

**(8)**

*The Church*
*East Africa*
*08/01/09*

Dear Pastor

Dismissal for Fornication

The Bishops’ Council has been made aware of your fornication with a number of church members. An investigative board was set up to determine the credibility of the

allegations against you.

We have had a series of meetings with you on this matter. Initially, you denied having any such sexual encounter and lied to the Committee. After some time elapsed, you, on your own accord, turned around and admitted to having sexual encounters with a number of the fellowship members of the fellowship you have been in charge of for the last two years.

Four of the ladies with whom you have had sexual encounters have admitted to having relationships with you before you got married. After marriage, you have continued this practice throughout your entire marriage, having one adulterous affair after another. As we speak, there is a string of women that have been wounded by you fornicating with them.

This matter came to light when one of your girlfriends attempted an abortion and almost died in the process.

You must remember that these practices and this lifestyle is not compatible with ministry and leadership in the church. The scripture says, “But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints” (Ephesians 5:3).

During the counselling sessions which we have engaged with you, it seems you have not taken enough steps to deal with the sin of repeated immorality in your life.

Indeed, the proof of this is that you have maintained active communication with most of these partners up till now.

We have made you understand that a person of authority cannot have this lifestyle. This amounts to abuse of your office. Your deceptive disposition has enabled you to carry on with fornication and adultery for virtually the entire period in which you have been married.

The Board has therefore decided to dismiss you from full-time ministry, as these practices are not compatible with your current office.

The Counselling Committee will continue working with you towards your restoration.

It is our prayer that through openness, confession and deliverance, you will be restored to the proper position in spirit and mind.

In Christ
The Disciplinary Board

*21/11/10*

Dear Pastor

Dismissal for Negligence

Thanks be to God which causes us to triumph. We thank you for your hard work throughout the years.

It has come to our notice that the air conditioners in Office Number 201 and Office Number 434 were left on during the entire two-week vacation in which the office was closed down. Can you imagine the amount of electricity that has been consumed and the senseless expense that you have caused to the ministry in this period?

We are appalled by this because this act of negligence could have exposed the entire office to a fire which could have destroyed all our important documents, files and equipment.

What makes this worse is the fact that this has happened before and you were reprimanded sternly and received a written warning about negligence and the risks that you expose the entire ministry to through your negligence. During that incident, we spoke extensively to you about how certain government offices that contained precious videos about our country's history had been burnt down because the air conditioners were left on perpetually. At that meeting, one of the pastors explained how he had been in a room in his house when an air conditioner exploded in a room and started burning with an open fire.

We cannot believe that in spite of these and other warnings about the real dangers of leaving air conditioners on, you did leave this air conditioner on.

Due to your gross negligence, we are left with no option than to dismiss you from the full-time office. You will still be able to function as a lay pastor in the church.

Thank you in advance for your cooperation.

The Disciplinary Board

**(10)**

*The Church*
*The Middle-Eastern Territories*
*31/10/11*

Dear Pastor

Dismissal for Stealing Church Money

It has come to our notice that during a recent audit you were found to have been stealing money from the church.

You have been placed in charge of banking the church offering for the last fifteen

months. As you know, the amount of money received in the offering must match the amount of money that is paid into the bank. That is the rule that has been established in this church. No money is to be taken out and no money is to be used for anything else, unless it first goes to the bank.

Our financial Form A indicates the amount of money received from the offering.

Our financial Form B indicates the amount of money that is paid into the bank.

Our financial Form A and our financial Form B are supposed to match.

For nine months out of the fifteen months under review, Form A and Form B did not match. There was always a shortfall. Form B was often much lower than Form B. this only means that money was taken out by you before banking.

In one instance, we received an offering that amounted to two thousand three hundred dollars. Form A indicated that we had received two thousand three hundred dollars. Yet, the amount banked was eight hundred and fifty dollars. Form B indicated that the amount banked was eight hundred and fifty dollars.

This means that, on that day alone, you siphoned out of the church's account, one thousand, four hundred and fifty dollars. When we computed all the offerings that did not match, it seems that you have stolen up to thirty-two thousand, six hundred and eighty-eight United States dollars from the church.

At the meeting we held with you to confront this issue, you initially denied any knowledge of the missing money. After some time though, you accepted that you had stolen the money.

We have decided that we will not press charges nor report this matter to the police because you have been a pastor with us for a number of years. We are however disappointed in your behaviour that descended to the level of deception and ingenuous stealing. We counselled you about stealing and the curse associated with it. "Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth." (Ephesians 4:28)

We have also counselled you to avoid doing any jobs that involved money or accounting, lest you be tempted again to descend into this.

We have come to the decision to dismiss you from full-time ministry for stealing. This dismissal takes immediate effect.

In Christ

The Pastoral Council

*North African Territories*

*06/08/12*

Dear Pastor

Dismissal for Stealing Church Offerings

Thanks be to God which always causes us to triumph in Christ Jesus.

You have been the treasurer of the church for two years and you were in charge of those that counted the money after the offerings were taken. During a Titus-in-Crete meeting when the funds of the church were being discussed, some of the members of The Council noted that the offerings did not reflect certain amounts they had placed into the offering over a period. Some members mentioned specific figures in specific currencies that did not appear when the offerings were counted.

When we undertook further investigations, we found that you have been stealing the church offerings.

First of all, there were reports of you paying large amounts of money into your personal accounts on Mondays, in particular.

It was also reported that you were known to give large sums of money as gifts to other church members all the time, even whilst you were unemployed.

We also heard that many people believed that you have a very rich uncle in London who sends you so much money that you do not seem to have any use of and you have consequently been buying clothes and other gifts for some of the sisters. It seems you have been using the church money to gain favour with women.

We also found out from those who counted the offering with you that you always counted the foreign currency offerings alone and took various amounts out during the counting.

Finally, you were apprehended with a bag full of money just after you closed from your money-counting session in church. After you were confronted, you admitted stealing the church offering for as long as you had been in charge of counting the money.

We have decided not to prosecute this matter with the police. Rather, we have counselled you and warned you about the dangers of stealing, especially the curses that follow thieves. We pray you will take heed to yourself and completely cease and desist from any further stealing both now and in the future.

“Then said he unto me, This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it. I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof” (Zechariah 5:3-4).

In the light of all these, the Disciplinary Board has decided to dismiss you for stealing church offerings.

In Christ

The Disciplinary Board

**(12)**

*The Church*
*Eastern Territories*
*08/03/13*

Dear Pastor

Dismissal for Stealing Church Construction Money

Thanks be to God which always causes us to triumph in Christ Jesus.

During the Construction Board meeting last month, various issues came to light, necessitating an enquiry into monies for construction that are missing.

You have been in charge of the two construction projects in the middle belt for the past year and a half. These projects, which were begun two years ago and handed over to you in their second stage, should have been completed before Christmas last year.

The monies that were sent to your account were enough to do the columns, beams, gables and roofing of the two churches under your care. As we speak today, you have claimed that the money is finished and you have not even been able to do the beams, the gable or the roof.

As the project manager, you had had full control over this account and the disbursement of the monies. It is obvious that a large amount of money totalling over one hundred thousand United States dollars is missing. It is obvious that you know where this money is and cannot account for it. Perhaps you were not expecting the supervisory board to be as diligent as it has been in its investigation of the money sent to you.

The Disciplinary Board will not be able to continue to work with you as a pastor in charge of construction and development of the church building projects. You are hereby dismissed from full time employment with the church with immediate effect.

We have also decided not to report the matter to the Police but to help you, through prayer and counselling sessions, to work on your perceived problem of deception and fraud.

Thank you for all the contributions you have made to the church.

In Christ
The Disciplinary Board

**(13)**

*The Church*
*South-East Asia*
*17/09/14*

Dear Pastor

Dismissal for Lies and Misappropriation of Church Funds

Thanks be to God which always causes us to triumph in Christ Jesus.

We are saddened that we have to dismiss you from full-time employment with the church for lying and misappropriating church funds.

You will remember that, as is our practice, we took you through what to do and what not to do in the church you were sent to. Unfortunately, after being at your new posting for six months your conduct completely changed.

You were sent several thousand dollars to purchase a tent to use as a church hall. Instead of using the money to buy the tent, you rather used the money to buy a taxi and began to drive and do commercial transport business in your city.

Also, you invested the second half of the money sent to you for musical instruments into a chicken farm. You had clear instructions to buy musical instruments and you misappropriated the money for your chicken farm. It seems you were more interested in doing business than in developing the ministry.

Apart from all these financial misdeeds, you have been busy deceiving us at the headquarters as to what you were really up to. We have received several deceptive reports of what you were engaged in, which worked to completely mislead us.

In the light of all these revelations, we would not like to continue our relationship with you as a full-time representative of the church in your country.

In Christ

The Council of Pastors

# SECTION 15: CHURCH GOVERNMENT AND ADMINISTRATIVE FORMS

# CHAPTER 84
# SAMPLE CHURCH TRAINEE CONSENT FORM

1. I would like to be trained to become a minister of the Gospel, and therefore I am offering myself to undergo formal and informal training as a church trainee in the Church.

2. I understand that I am privileged to have secured the Church's moral and spiritual support for the privilege to be trained in the Church and in any of its offices.

3. I am aware and I understand that church trainees are lay persons and volunteers who offer themselves to work for God and for the Church without any remuneration whatsoever.

4. I understand that as a trainee I am not employed by the church and therefore I am not entitled to be paid any salary, emoluments; and I am also not entitled to any income tax or social security payments by the church on my behalf.

5. I freely and willingly agree to these terms and conditions and give my consent to be trained by the church and to work as a church trainee.

6. These terms and conditions have also been clearly explained to my family and I have their consent and support to become a church trainee.

Name: of Trainee: ……

Signature: ……

Name of Witness: ……

Signature: ……

# CHAPTER 85
# SAMPLE LAY PASTORS CONSENT FORM

1. I have been honoured to be appointed as a lay pastor in the Church.

2. I am aware that as a lay pastor, I am a volunteer and part of the lay ministry, and I cannot in any way or by any means be considered as an employee of the Church.

3. I consent to offer my services freely and willing to the Church without any expectations or entitlement to a salary or to any form of emolument, benefits, paid expenses or allowance of any kind whatsoever from the Church.

4. I consent that as a lay pastor and a volunteer, I will freely and willingly use my time and my resources in the service of God.

5. I understand that as a lay pastor and a volunteer, and I am to fend for myself, raise support for myself, and find a job to sustain myself and my dependants; and that it is not the Church's responsibility to ensure this happens.

6. I consent to abide by all the terms and conditions contained in this document.

Name of Lay Pastor: …….

Signature: ……

Name of Witness…….

Signature: ……

# CHAPTER 86
# SAMPLE FULL-TIME STAFF CONSENT FORM

1. I affirm that I have been employed by the church as a full-time employee or member of staff.

2. I understand that as my employer, the church has an obligation to pay my salary, statutory income tax and national insurance and pension obligations.

3. I also understand that as a full-time employee, I can be moved to a different position, a different job or a different assignment at any time and without notice as the church deems fit, and I consent to this.

4. I understand that I can be sanctioned or dismissed for insubordination, non-performance, stealing, gross misconduct, abandonment of post, immorality, disloyalty, breach of code of privacy and confidentiality, among other things.

5. I understand that I can also be sanctioned or dismissed if I receive a second warning letter for an offence.

6. I understand and agree that the Church will not have any financial obligations towards me after my employment has for any reason ended.

7. I freely and willingly consent to the above and I agree that I will faithfully discharge my duties and responsibilities as an employee of the Church.

Name of Employee: …….

Signature: ……

Name of Witness…….

Signature: ……

# CHAPTER 87
# SAMPLE MISSIONARIES CONSENT FORM

1. I freely and willingly accept the call to be a Missionary.

2. I understand, accept and consent to be sent on a mission to wherever the Church may send me; and I understand, accept and agree to go there willingly and freely because I believe in the word of God and in the concept of missions to the end of the world.

3. I promise to abide by all the doctrines and principles of this Ministry; and I promise to submit to and accept any verdict or judgment that the Church will pronounce if I misconduct myself or fail to abide by these doctrines and principles.

4. I fully accept the responsibility of going to win souls in a foreign land and make disciples of that nation, and establish a church in fulfilment of the Great Commission.

5. I accept and agree that I cannot claim any congregation or church property on the mission field as my congregation or my property or that of my family or descendants.

6. I promise to be a good ambassador and a good representative of the church on my mission field.

7. I understand that I can be removed from the mission and returned home, or transferred anywhere else at any time, without notice, and I freely and willingly consent to this.

8. I understand, accept and agree that I am not being coerced or constrained to be a missionary and I freely and willingly agree to go because I believe in the word of God and in the concept of missions to the end of the world; I pray for the grace of God and ask for the support of my family as I go on this mission.

9. My parent/guardian/family head as the case may be, has signed this document as a confirmation that my family has consented, and has a full understanding of all that I have undertaken to do.

Name of Missionary.: ..... Signature: .....

Guardian/Next of Kin: ..... Signature: .....

Name of Witness: ..... Signature: .....

# SECTION 16: CHURCH GOVERNMENT AND CONFIDENTIALITY

# CHAPTER 88
# A Bishop Must Know and Understand the Duty of Confidentiality and Non-Disclosure

**I don't know if that man was in his body or out of it. Only God knows. But I do know that he was taken up to paradise. He heard things there that couldn't be put into words. THEY WERE THINGS THAT NO ONE IS ALLOWED TO TALK ABOUT.**

**2 Corinthians 12:3-4 (NIRV)**

A bishop may, by virtue of his position, come into possession of sensitive and confidential material and documents, or may become privy to proceedings and outcomes of confidential meetings, discussions, conversations and interactions with the church leadership, church employees and members of the congregation, which must at all times be held in strict confidence.

Sensitive information is any information that must be guarded from unauthorized access and unwarranted disclosure, and the duty of confidentiality and non-disclosure it is to maintain the information security and data protection rights of individuals in a church.

Sensitive and confidential information may include the following:

a. Information on privileged and private meetings with the Founder

b. Information on privileged and private meetings with any Bishop, pastor or member of staff of any Church office

c. Information obtained at any meeting that a bishop attends in the course of his duties

d. Information on meetings with any church authority, such as a church council

e. Information from the minutes of Bishops' meetings

f. Details of church documents

g. Information on Church discipline issues and matters

h. Information on the personal finances and private lives of other bishops and pastors, church employees, lay persons and members of the congregation - their challenges, their triumphs, and their failings

i. Information on human weakness and failings that are part of every human institution

j. Information on ministry work and job reviews, salaries and remuneration packages

k. Information on the Church's income, finances, taxes and expenditure

l. Information on individual donations, gifts, and contributions to the Church

m. Information on any personal identification (such as passport, driver's license), and bank details of church employees, lay persons and church members

n. Information on private counselling sessions and private prayer requests of church members

o. Information on anything that is not appropriate for the public domain

A bishop must ensure that such sensitive and confidential materials, documents, and the proceedings and outcomes of confidential meetings and discussions are not verbally discussed or

are not published or electronically transmitted in any format at any time, or passed to any unauthorised person which, where applicable, may include a spouse. Such information must not be released to any person without the express and direct written authorization of a Bishop's Council or its equivalent of authority in the church.

## DUTY OF CONFIDENTIALITY AND NON-DISCLOSURE

1. A bishop must maintain a duty of confidentiality and non-disclosure in all matters discussed or mentioned at meetings held by any Church Council.

2. A bishop must under no circumstance directly publish, or indirectly transmit by any means, the discussions and minutes of meetings conducted by any of the Councils in the Church.

3. A bishop's duty of confidentiality and non-disclosure covers all minutes, and church documents or publication relating to the affairs of the Church or any if its affiliated institutions and organisations. Any future changes or additions to these documents must also remain confidential.

4. A bishop's duty of confidentiality and non-disclosure covers all sensitive conversations, verbal interactions and discussions between himself and other bishops, members of a council, employees, pastors, church leaders, elders, and church members.

5. A bishop's duty of confidentiality and non-disclosure remains in force even when the relationship between a bishop and the church comes to an end. Therefore, except in cases where an express and direct written permission has been given by the Church, any reference to confidential conversations and discussions, materials, minutes of meetings, files, books, printed materials, documents, writings, concepts after a bishop has left the church will amount a breach of confidence.

6. A bishop must understand that an unauthorized release or carelessness in the handling of confidential information or a failure to maintain confidentiality where it is required, may result in his immediate removal or dismissal as a bishop of the church or denomination.

7. A bishop must understand that an unauthorized release or carelessness in the handling of confidential information or a failure to maintain confidentiality where it is required may result in a legal action being taken against him.

8. A bishop must ensure that all pastors and employees who work under him take every reasonable step to ensure that sensitive information remains confidential.

# SECTION 17: CHURCH GOVERNMENT AND DISPUTE / CONFLICT RESOLUTION

# CHAPTER 89
# A Bishop Must Know How to Resolve Disputes and Conflicts

**Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters?**

**1 Corinthians 6:1-2**

A bishop must be committed to developing enduring relations in the church amongst the church leadership and between the leadership and church employees by promoting open communication between all church leaders, between the leadership and pastors, and between the leadership and employees of the church.

However, it may happen that despite the best efforts of a bishop, disputes, disagreements and misunderstandings may erupt between pastors, church employees and the church leadership or even amongst the leadership itself. A bishop must know how to contain such disputes, disagreements and misunderstandings to prevent them from spilling over into a public display of acrimony, and also know how to resolve them.

1. A bishop must not resolve issues through the secular law courts.

**Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded?**

**1 Corinthians 6:1-3, 7**

2. A bishop must prevent conflicts and disputes arising by good open communication between all levels of the organization.

**Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.**

**Matthew 5:23-24**

3. A bishop must be easy to be spoken to, advised and entreated. A bishop must be willing to change his mind and accept to yield for the sake of Christian love.

**But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace.**

**James 3:17-18**

4. A bishop must show his maturity and leadership by avoiding quarrels, contentions, disputes and strife. A bishop must show good leadership by wisely resolving disputes and swiftly solving the problems that lead to strife, envy and confusion in the church.

**Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish.**

**James 3:13-15**

5. A bishop must use the wise counsel of senior bishops, elders and wise men to judge issues and to bring an end to strife.

**I speak to your shame. Is it so, that there is not a wise man among you? no, not one that shall be able to judge between his brethren?**

**1 Corinthians 6:5**

6. A bishop must involve any of the church councils to judge issues and bring an end to strife.

**Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican.**

**Matthew 18:15-17**

7. A bishop must remember and apply the biblical principles of love, forgiveness, wisdom, honoring fathers whenever resolving conflicts and disputes.

**But I say unto you which hear, Love your enemies, do good to them which hate you, Bless them that curse you, and pray for them which despitefully use you. And unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven:**

**Luke 6:27-29,37**

8. A bishop must set in place and sign a "Conflict Resolution Agreement" with employees to ensure that in the event that employees, pastors or bishops fail to walk in maturity and in faith in the resolution of disputes or disagreements, a legal contract will bind and prevent parties from creating an unnecessary and evil spectacle of publicly quarrelling pastors. All men do not have faith and all men are not obedient to God and that is why a "Conflict Resolution Agreement" would have to be created.

**And that we may be delivered from unreasonable and wicked men: for all men have not faith.**

**2 Thessalonians 3:2**

# NOTES

## CHAPTER 83

**The Making of A Leader** by Frank Damazio, City Christian Publishing; October 1988; Extract from Chapter 22: ***Discipline and Restoration of Church Leaders and Members***